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THE

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NEW-JERUSALEM MAGAZINE.

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REGENERATION.

IN the revelations which the Lord has made known in these days, He has not only revealed the doctrines of the New Jerusalem, the spiritual sense of the Scriptures, and the constitution, organization, and order of life of the spiritual world; but in revealing these He has fully disclosed the nature of the human mind—its constitution, organization, and order of action—and thus the nature and laws of all spiritual things, together with the laws and mode of His own Divine action, His influx, into the human mind.

He has thus made known to us that the human mind, a spiritual, human being, whether man, spirit, or angel, is of all things in the created universe the most complex and complicated in structure and organization.

A tree is an organization for the production of fruit and timber, and for the other uses for which a tree grows. Its organization, seen cursorily, consists of roots, trunk, branches, bark, and leaves; but, examined interiorly, we find that all these are made up of uncounted tissues and cells, each one precisely and wonderfully adapted, and all perfectly and most admirably fitted in their connection with each other, for the production of the above ends—a highly complicated organization of parts for the effecting of a particular purpose.

The human body, when looked at outwardly, is seen to consist of a large number of organs, "wonderfully made," and

still more wonderfully fitted and adapted to each other to enable the human being to perform his numberless and endlessly various uses and works. But when we examine one of these organs in its interior and inmost structure, we find it a far more complicated and more highly organized system than even a tree. How much more, then, the whole body! And yet this is quite as much surpassed in the complexity of its organization, the adaptation of its parts to each other, and their mutual coöperation, by the human mind or soul.

The organization of the human mind, and the laws and order of its action, are now Divinely made known; but let no one be misled or deceived. These things, like the spiritual sense of the Scriptures, cannot, except in the most general and outward form, be learned scientifically, but only by regeneration.

This is easily understood. The human mind is now made known to consist of degrees, one above another, called the natural, rational, spiritual, and celestial. The first two, the natural and the rational, are the only ones which have been known by men for ages; and these two are opened and developed in men by the necessity of their connection with the material world. Even the Scriptures, in their literal sense, open nothing higher in men, but only implant religion in these two.

Nothing can open the two higher degrees but the spiritual sense of the Scriptures, and the doctrines of the New Jerusalem, and these by regeneration; and for this end these truths are at this day revealed. But the knowledge of even these does not open them. They are opened solely by the humblest life in conformity with those teachings. In short, the opening of them is simply regeneration into them. Nothing else opens one into the boundless world of spiritual truths and spiritual loves proper to those higher degrees.

Men in the Christian world have known very little concerning spiritual things and the human mind. They have known nothing of degrees in it, because only the lowest have been open in them. They have never thought of regarding religion as concerned in the organization of the human mind, or as

making an organic element in it; whereas it is now made clearly known that it is the soul of it; that it alone occupies both of the two higher degrees of it; and that it must reign in the whole, or these higher degrees cannot be opened.

Men have studied the human mind as one would study the heavens in a country that was always overspread with clouds. He could study only the clouds. He could learn their varieties of denser or thinner, darker or lighter, cumulated or stratified; could see that a purple or crimson glory was let in occasionally at night or in the morning from some unknown source; could learn what kind of clouds gave him the blessing of rain from heaven, and what ones did not; might perhaps come to the conclusion that there must be some great source of light and heat above the clouds, but could form no idea of what that source could be, or of its true character or operation.

Those clouds are the literal sense of the Scriptures.

Let those clouds be opened, and illuminated by the sun, and what a glory is revealed to his admiring gaze! Sun, moon, stars, planets, the blue of the heavens! and if any of the clouds still remain scattered through the sky, they either glow with silver light, or are burnished with purple and gold.

All is now revealed. Not only is it demonstrated that there was a source of light and heat above the clouds, but that source stands forth seen in its glory, in its form, and in its work. The whole mystery of the heavens, both by night and by day, is now fully disclosed.

All this images the revelation of the spiritual sense of the Scriptures. The Lord has come in the "clouds of heaven."

In the full revelation of spiritual things which the Lord has made in these days, He has made known the manner in which He operates in and upon the spirit or mind of man to regenerate him. He created him in His image. The meaning of this is, that He is Himself in the human form, an Infinite Divine Man, possessed of all human faculties, and in Whom all these human faculties are infinite; and that He created man's mind or spirit in the same form, and with the same human faculties, though finite, in order that man might have

in his organization all the vessels that would enable him to receive full though finite human life from the Lord.

Thus man is not life in himself, nor has he life of himself, nor was it put into him at his creation or birth to remain in him permanently. But he is an organization of vessels for the reception of life; and he does perpetually receive it from the Lord, either directly or through angels and spirits. Life is not a fixture, but a perpetual inflowing.

It is not intended here to speak of man's animal life, but of his spiritual life, — the life of the higher degrees of his mind, which the Lord gives to him in and through the work of regeneration.

The Lord wishes to give man spiritual and heavenly life, — spiritual and heavenly life of the highest degree; and He wishes to give him these to make him happy. But what life is spiritual and heavenly life? From what has been said we see that the Lord wishes to give man His own life. Indeed, He can give him no other. He has no other to give.

He is perfect love and goodness. He created all from love, and created them organs of reception. All He wishes is that they should receive His life of love, and live it as their own in the acknowledgment that it is His. Nor does He wish them to acknowledge this for His sake, but because this acknowledgment is the state in them which alone will receive it — which will receive the greatest amount of His life and His love, and consequently make them the most happy.

He wishes to flow into them with the whole of His life and His love, if it were possible, and so make them as happy as He is; for this would not at all diminish the fountain in Himself, but if possible would increase it. For such is the nature of love, that the more of it any one can give to another, and feel it to be received by him, the more that very love is increased and exalted in the bosom that gives it; yea, tenfold, and with tenfold delight.

Men, by thus receiving into their hearts the Lord's love to others, are acknowledging it as His, and living it or putting it forth in their life towards others in a life of love and kindness, thus become like Him; not infinite as He is, but like

Him according to the extent of their capacity to receive; and this is measured by the degree of their acknowledgment of Him, and by the extent to which they live what they receive as He wishes.

The most important thing of all is, to know that all the spiritual life, all the life of love and of good to others, that any one ever has within himself is not only from the Lord, but is the Lord's in him. Every one who has made any considerable progress in regeneration knows this from experience; for he knows that the life of love to others is not natural to his heart, that the natural affections of his heart often rise up against it, and that he has to put these away to make room for it. And though when he puts these away he sometimes finds that that good love and life are given to him before he asks for them, yet he knows that this is owing solely to the Lord's abundant goodness. He knows that this love and this life, though altogether human and as it were common in him, and seemingly his own, are yet not his; for he sees that their pattern cannot be found in anything that he calls his own.

The great truth, then, in regard to regeneration is, that we must put away out of our hearts the loves which were born in us and which are native there, and must receive from the Lord true love to others in place of them — which loves, and the life from them, even when we are living them, are not ours, but His in us. The Lord made us recipients, because He knew that any life which existed in us in such form that we could claim it as our own would not make us happy, but miserable; and He wished to give us His own life that we might live it, and be happy. All life of regeneration, all regenerate life, all truly spiritual and heavenly life, is His in us.

But we often meet with persons who are born with inclinations and dispositions to do kindly, beneficent, and apparently disinterested deeds, not only to their friends and neighbors, but to strangers; and we sometimes meet with those who are full of such deeds. In the present state of ignorance in regard to spiritual things, such acts are regarded as genu-

ine goodness, and such persons as preëminently good. Indeed, to do good from native impulse is generally regarded as a higher kind of good than to do so from regard to the Lord's commandments, or from any reference to Him or to the influences of His Spirit.

But this is a great mistake. Any one can see that so far as that native or impulsive good is regarded by its possessor as his own, it is felt to be meritorious, is consequently selfish, and therefore has no spiritual life in it. Spiritual life is life that is lived in reference to the Lord and His Word; and no other life has any spirituality in it, and contributes nothing to salvation. No other life does anything towards saving a person, except the Lord's life in him.

In regard to the reception of this life of the Lord into us, one truth has been revealed by the Lord in the doctrines of the New-Jerusalem Church which is of the greatest importance. This life of the Lord, which is His love to others, cannot flow into and join itself with anything which is the man's own in him; if it cannot find something of the Lord's already in the person to flow into and receive it, it can find no place in him.

What is reception? Naturally it is that an empty vessel can receive any thing that is put into it; but spiritually reception is affection. Within us nothing can receive and appropriate but affection.

Man has a great abundance of selfish affections, which would be glad to receive and appropriate the Lord's life, if he believed that this would effect his salvation. But the Lord's life, received into such affections, would immediately be changed and perverted into selfish and evil life, if not, what is worse, be profaned. It cannot be received into such affections and still be the Lord's. They are selfish affections in us, and cannot receive the Lord's love to others.

If these things are so, it would seem to the common apprehension that our case is altogether desperate — that no one could possibly be saved. What of the Lord's own can He find in man, into which His own love and His own life can flow, and be received with a genuine affection? Certainly

nothing which was born in the man — nothing which he can in any way claim as his own.

On this subject the Lord has in these days revealed one of the most important of the institutions of His merciful providence; which, though it has been wholly unknown and altogether unsuspected for thousands of years, has still been perpetually operative, and without which no one could by any possibility have been saved.

The Lord has now made known that during every period of our life, and especially that portion of it which is passed without our conscious volition — during infancy — He is constantly storing up within us, deep in the unconscious interiors of our minds, gentle, kind, tender, and affectionate impressions by the direct influence of His own Spirit within us; and these impressions are consequently His work and His possessions within us. Nor is this work carried on within us solely by His own direct agency. He employs our guardian angels in it.

In infancy, when we do not think for ourselves, will for ourselves, or act for ourselves — when we are not engaged in, and do not set our hearts upon, any plans of life of our own contriving — when we are doing nothing but receive, and are delighted to receive, life and impressions from without and from within, and all of them almost entirely unconsciously — when we have nothing in our minds that can be a bar to any internal influence either from Him or from His angels — at this period He sets over us as our heavenly guardians, angels from the heaven of innocence; not only that they may fill us with life, affections, and feelings which shall be the more susceptible of the tender and gentle impressions of His own which He wishes to store up within us, but because He gives these angels a direct agency in aiding to store up those impressions.

It has already been stated that there are degrees in the mind, and degrees higher and more interior than men have ever thought of. In infancy only the lowest, the sensual region is consciously affected. But whenever any pleasing, gratifying, delighting, or acceptable impression is made upon

an infant outwardly, and especially whenever an impression is made which calls forth affection, love, tender and kindly feeling, gratitude, compassion, in the forming infantile mind, the Lord writes a corresponding impression on the interior regions of the mind with His own Divine fingers; and His angels aid in the work.

What is thus written is His, not man's — not ours.

This operation of His merciful providence has always been at work, but mankind lost all knowledge of it at least five thousand years ago. The Lord is storing up these impressions in every period of our life, but most successfully in infancy and childhood.

These impressions are called REMAINS. They are the Lord's life in us, and without them no one could possibly be saved. Without them no one could have any power over evil within himself, nor could the Lord give him any.

The spiritual operation in regard to them is this. Man is full of hereditary inclinations to evil, which are derived from his parents and ancestors. The evil spirits who are with him interiorly, excite one or more of these inclinations to evil, whenever they find opportunity, according to the man's state. His guardian angels call up in him at the same time the Lord's remains which are of a quality opposite to that evil. By the opposing influx of these evil spirits and these angels, the Lord, who is watching the work, keeps the man in freedom; and in freedom he decides for the one or for the other. In freedom he appropriates the inborn inclinations to evil, and they become his affections and principles of life. Or, on the contrary, he cleaves to the Divinely implanted remains, which thus become affections in him, capable of receiving true spiritual life from the Lord.

The reason why these remains, which act so essential a part in man's salvation, are not mentioned more distinctly in the literal sense of the Scriptures, is because men had come to have so little interest in spiritual things that they had lost the knowledge of remains, much more all comprehension of their character. They abound in the spiritual sense, and are presented under the symbols of remnant, residue, remains,

tithes; and under the numbers ten, five, and their multiples; and under other forms — which, like the text, the translators knew not how to render; and especially in the words of Joseph to his brethren, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance," which ought rather to be rendered, "God sent me before you to put for you remains in the land, and make you alive for a great escape." (Gen. xlv. 7.)

T. B. Hayward.

ENVIRONMENT.

All things are relative. The Absolute
Is never reached. For 't is impossible
To predicate an unconditioned place.
A thing is here, because another thing
Is there; and there, because another thing
Is farther still away, until the mind
Is lost in an immeasurable space.
All we can know is that we live on earth
In an extense, a real object-world;
Shall it not be so in another life?

The infinite, eternal One alone
Is improgressive, subject not to change,
Is yesterday, today, for aye, the same.
Change and progression are in human forms
That are recipient of influent Life.
All these, to finite be, must change, and yet,
Progressions of the mind can never be
As though they had not been. Go they not forth
To constitute the strata of the soul?
And those that are forgotten — are not they
The fossilized remains? For even these
Can never be as naught; for they are still
Subjects of thought, which naught can never be.

Have not passed actions of the soul become
The woven texture of our very life?
Thoughts and affections in the memory
Exist like plants and fauna in the earth.

Have we not taken of this mystic food,
And made thereof our proper mental form?
And how shall this exist in future state;
As it would seem exist it must, if not
Surrounded by its own external world?
Not in a mixed condition as on earth,
Where mental spheres are joined externally,
On worldly planes, and see each other's states
Projected in the realm of sense, while yet
The inner planes of life are far apart
As the antipodes; but where each soul,
With force precise as gravitation's law,
Shall be attracted to its like; and all
With kindred spirits dwell; conjugial pairs
Not bound by marriage ties as here, where law
With its strong bonds must hold the twain in one,
And thus preserve the State, but with the cords
Of inmost purest love; where families
Unite in consanguinity of soul;
Where all, in segregations of a less
Or greater form, shall find their own, and dwell
With kindred spheres; and each shall see his state
Presented in a beauteous world without,
To him most beauteous of all, because
The perfect mirror of his proper love.

Indianapolis, Ind. E. D. Daniels.

FIR TREES.

Why do the fir trees sway
When all other trees are still?
They think of the masts on the open sea
That rock and sway at will.

Why do the fir trees roar
When no wind is in the air?
They think of the roar of the open sea
And the wind abrooding there.

Why are the fir trees green
When dead is everything?
They think of the depths of the open sea
Where dreams the unborn spring.

Hall, Tyrol. Alice Archer Sewall.

THE SEPTENNIAL PERIODS OF THE RACE.

On the seventh day God ended His work which He had made, and He rested. (Gen. ii. 2.)

The number seven denotes what is holy, hence the seventh day represents the celestial man, the celestial church, the celestial kingdom, and in the highest sense the Lord Himself; . . . hence, likewise, the number seventy has a similar signification, as comprehending seven ages. . . . Whenever anything particularly holy or sacred had to be expressed, then the term seventy times seven was applied, as where the Lord said that a man should forgive his brother not only until seven times, but until seventy times seven. (A. C. 433.)

It is taught in the philosophy of the New Church, that heaven as a whole is as a Grand Man. That is, it is as a Grand Man as to form, and also as to parts. And, if such as to form and parts, it follows that it must be as a man as to all its states of life, the spiritual septennials that make up the sum of its states or age. That is, it must have its infancy, boyhood, youth, manhood, and mature manhood.

It is also taught in the doctrines that in each regenerate, individual man upon earth, there is an image of the Grand Man in the heavens and also upon earth. These things being facts, if we know the septennials of the life of the individual man, we can, by this knowledge, ascertain the septennial epochs peculiar to the life of the Grand Man. And knowing the peculiar states that manifest themselves in each epoch of the individual man, we can, from that, arrive at the corresponding periods in the Grand Man that agree with it; and so find to what epoch in the Grand Man any particular church on earth belongs.

It is a known fact that the spiritual, mental, and physical life of man is divided into septennials or periods of seven years each. It is said that the human body undergoes an entire renewal every seven years, and that the mind has its discrete degrees of change every seven years; and if these

changes are both physical and mental, they must occur because there are spiritual changes that cause those physical and mental changes, as an effect from its cause.

The first seven years is called childhood; from seven to fourteen boy and girlhood; from fourteen to twenty-one youth and maidenhood; from twenty-one to twenty-eight, man and womanhood; and so on up, every seven years, the man and woman going through an entire change, until he or she arrives at the allotted period of "three-score years and ten," or a full state of the remains of good and truth — seven signifying a full state of good, and ten a full state of the true.

The facts of these divisions of life are known by the changes that take place at about these septennial periods. But the entire life of an epoch of seven years should be subdivided into four periods each. For, while each septennial constitutes a discrete degree, there is a series of continuous degrees that graduate the life through each septennial epoch, ready for the next higher.

Now let us apply some of these known epochs of the individual life to the church as a whole, or to the Grand Man. In the doctrines it is taught that the Most Ancient Church was in the innocence of infancy; and as that church and its heaven are the beginning of the Grand Man as far as the Grand Man is constituted from the churches of this earth, we will class it from correspondence in the septennial of infancy in the Grand Man.

We will dwell but a short time on the characteristics of this church, because it is generally conceded that they are correspondential to the epoch of infancy in the individual man; and that its four periods, from its rise to its end, are aptly epitomized in the four states peculiar to infancy. However, we will speak of one peculiarity of the Most Ancient Church that distinguishes it from any one or all of the succeeding churches, namely its internal respiration. In the writings it is said that this church had internal respiration, but we should not understand by this that its people did not breathe the natural atmosphere as the people of all the succeeding churches have done, but that its spiritual life was

involuntary — that is, from within outward, as an infant's goodness and sweetness is all from within before it begins to see and act from the outward and sensuous mind.

This church had internal respiration in degree corresponding to its states; at first verging towards full, afterwards full; in the third state declining from its fulness, and finally losing its internal respiration altogether; after this came its final vastation and consummation denominated the "Flood."

Life, with the Most Ancient people was understood by air in the nostrils, or respiration, this being the life of the body corresponding to spiritual things, as the motion of the heart is that life corresponding to what is celestial. As it here treats of those antediluvians who derived hereditarily seed of a celestial origin, which they extinguished or suffocated, therefore it is here said everything in whose nostrils was the breath of lives. In these words . . . is signified that the man of the Most Ancient Church had internal respiration which accorded with and resembled that of angels.

This respiration was varied according to all the states of the internal man; but in process of time it became so changed amongst succeeding generations that the descendants, in which everything angelic perished, could no longer respire with the angelic heaven; . . . after this period internal respiration ceased, and at the same time communication with heaven and consequently heavenly perception, and external respiration succeeded. (A. C. 805.)

We will now take up the second septennial, or that corresponding to boy and girlhood in the individual man. But first we will observe, that boy and girlhood are so well known in all their periods, that it is not necessary to dwell upon each stage separately in order to note the difference between young boy and girlhood, as this stage develops at the beginning of the second septennial, and the more advanced stages that appear further along in this second epoch; parents know the various stages better than they can well be described. They know that the first period, just after the boy or girl has passed out of its infantile life, is quite different from its state just before entering upon the first period of the third septennial.

But this epoch, as a whole, is noted as being the one in which external knowledges are loved and sought after, — an

epoch in which internal things are seen and loved because they appear in the natural things that are brought in contact with their sensuous minds. This love of knowledges in the first period of boy and girlhood is the most distinguishing characteristic of the second septennial, throughout; and, indeed, with those that afterward become regenerate, it is a love, the flame of which never goes out, but increases and mounts up higher, as each succeeding septennial opens up new fields for thought and investigation.

But doubtless there is a reason for this in its representative significance, for it corresponds to the Ancient Church or the second septennial of the Grand Man.

This Ancient Church, generally called the spiritual church, was the church that succeeded the Most Ancient, and instead of perceiving heavenly things from within, it had to learn of them from without; for it had not perception nor internal respiration as its mother had — it was removed a discrete degree from its mother, the Most Ancient. But let us speak specifically of its periods; for by its periods shall we see more clearly its different degrees of removal in a continuous series.

The Ancient Church, called Noah, denotes its first period. When that declined, then the Ancient Church called Heber arose, which was its second period; and when that declined, then the Israelitish Church, through the call of Abram, was instituted, which was its third period; and the decline of that church and its final vastation and consummation was its fourth and last state or period. So that the Ancient or spiritual Church with which the spiritual heavens make one, had at least three marked periods, denominated ages. The people of the Noahtic Church formed the Silver Age; those of the church of Heber, the Copper Age, and the people of the Israelitish Church formed the Iron Age. Each and all of these churches were representative, and belong to the second septennial of the Grand Man, and correspond to that epoch in the individual called boy and girlhood:

The case with the churches after the flood was this: there are three churches which are specifically mentioned in the Word,

namely, the first Ancient Church, which was called Noah, the second Ancient Church, which had its name from Heber, and the third Ancient Church, which had its name from Jacob and Israel. As to the first, . . . Noah, it was as a parent to the succeeding ones; and as is usual with churches in their beginning, it was more pure and unspotted; as it is said it had one lip — that is, one doctrine, charity being accounted the essential by all the members of the church. (A. C. 1327.)

That Heber was a nation which was named the Hebrew nation, from Heber as its father, and by it is signified the worship of the second Ancient Church in general, appears from the historical parts of the Word throughout where it is named. From that nation, because a new worship commenced among them, all were called Hebrews who were principled in like worship; . . . they called their God Jehovah and offered sacrifices. (A. C. 1343; see also A. C. 1241.)

Hence periods of time also were likened to the same metals, and were called the golden, the silver, the brazen, and the iron age; for in this order they succeeded each other. The Golden Age was the time of the Most Ancient Church which was a celestial man; the Silver Age was the time of the Ancient Church, which was a spiritual man; and the age of brass was the time of the succeeding church; which church was followed by the age of iron. (A. C. 1551.)

These three churches constituting as a whole the Ancient Representative Church are like the three churches in Christendom, namely, the Greek, Roman Catholic, and Protestant Church in its various branches, constituting the First Christian Church. As the three grand divisions of the Christian Church all belong to the one dispensation or era, so the many churches that existed from the time of the Flood till the coming of the Lord belong to the ancient dispensation or era, and constitute only one grand epoch or septennial of the church upon earth, or one septennial of the Grand Man. This epoch might be called the representative septennial.

It should be borne in mind that though in the septennials of the individual life each epoch has just seven years, no more or less, yet that has nothing to do in determining the length of time constituting a spiritual septennial; for seven, in its spir-

itual sense, signifies fulness of state; and fulness of state may take a long or a short time; and as applied to either the infantile or boyhood state of the Grand Man, we have no means of knowing what length of time those septennials took to accomplish a fulness of state, for we cannot reckon back correctly except to about the time of the call of Abram, when true history began.

We will now take up the state of youth and maidenhood, and note some of its peculiarities as they are manifested during its periodic changes; as they are correspondential to the spiritual states and conditions manifested in the third septennial of the church upon earth, or the Grand Man. At about the time of entering this septennial, the state of puberty, or a manifestation of desires and thoughts looking toward the marriage covenant, comes in. This state has as an end the reproduction of the species. Those desires and thoughts, if not ultimated in the beginning of this epoch, generally augment, ripen, and intensify, as the youth or maiden advances toward the end of this septennial; and during the development of the mind, in this youth and maidenhood state, comes in another marked peculiarity, which is, a desire and determination not to be controlled, but to speak and act in accord with his or her own will. Paternal instruction and control during the greater part of this septennial is felt to be almost intolerable. And if moral and spiritual training, previous to this epoch, has not been thoroughly instilled, so as to become fixed in the mind and life, moral and spiritual wreck may come ere the end of this septennial; for this is the epoch in the individual life in which spiritual scientifics are acquired, and the remains of charity that have been acquired during the two preceding septennials must be implanted in scientifics to be used in the future regeneration, when the man and woman, now a youth and maiden, shall have entered upon his or her own young man and young womanhood life.

The coming of the Lord in the flesh and the judgment at that time, brought to an end the second septennial of the Grand Man and introduced a New Church, or dispensation, called the Christian dispensation.

As the Flood denoted the closing of the infantile epoch of the Grand Man, and the introduction of the boyhood epoch, so the judgment that took place at the Lord's first coming ended the second septennial or epoch of the Grand Man, and introduced the third.

And as the third septennial in the life of the individual introduces the most marked changes in the life and character, so the third epoch in the church or Grand Man brings the most radical changes into the church and the world.

The great end in view in the Lord's first coming was to conjoin the natural and spiritual man — first the natural and Divine Man in Himself, then the natural and spiritual man in each individual — of all that enter into His kingdom. As betrothal and marriage were the great ends in view during the third epoch of the individual life, so spiritual betrothal and marriage were the main things to be accomplished in the third septennial of the life of the Grand Man upon earth. When that marriage was fully accomplished in Himself, then Divine goodness as it existed in Jehovah, or the Divinity Himself, was fully united to the truth that existed in the glorified human of the Lord, and offspring of goodness and truth could then proceed from Him (called in the Word the Holy Spirit) to enlighten, reform, and regenerate all that would follow Him in the regeneration, and be with Him in His kingdom. In His glorification He let the inner Man, the Father, do the prompting, and He, as the Son, followed that prompting. He says, "My Father worketh hitherto and I work." "I came not to do Mine own will, but the will of Him that sent Me."

With Him there was not an inner man that prompted in one direction and an outer man that went in the opposite course; but "I and My Father are one." The Divine led, the human followed. To follow Him in the regeneration, so as to be with Him in His kingdom, means to have the good and truth of the inner man take birth and growth in the outer natural man, so that the outer may be formed by the inner, and the two become a one, as His natural man became a One, by glorification, with the Divine within. This is what

marriage signifies, and it is a spiritual marriage that must take place before conjugial unions can exist either here or in the life to come.

But, as in the individual man, soon after the appearing in this third septennial of the new principle of life, there arose the natural repugnance to the implantation of remains in the scientifics of this new principle, as manifested in the self-will of the youth and maiden, so in the church peculiar to this epoch the unregenerate selfhood that is natural, and that acquired a strong foothold in the representative of a church, after the complete divorce of the natural from the spiritual principle in the posterity of Jacob, arose in all of its acquired and multiplied strength to combat the implantation of celestial and spiritual seed in the natural principle, so as to thwart, if possible, that change essential to reaching heaven, namely, "being born again." In the case of the youth and maiden, we said that this was a dangerous septennial, because of the repugnance to let paternal or previously stored up precepts govern or control. The externals of life and the scientifics of the mind seem to be loved and sought after most during this epoch, by the youth and maiden, and if these things should overbalance the good and truth of the spiritual mind, then spiritual betrothals will not be made, nor orderly marriage alliances entered into. External and not internal alliances will be sought after, and when the external governs the internal, spiritual wreck must follow.

Marriage, both spiritual and natural, follows orderly betrothal, and neither are fully accomplished in the third septennial. The betrothal of the natural mind to the spiritual, and the spiritual to the natural, should be made in the third septennial, but the completeness and eternity of the union is more and more perfected as the man adds increments of wisdom acquired in the after septennials of life. So with conjugial marriages, youth and maidenhood is the Divinely appointed time for betrothal and entering into marriage, but the future enjoyments and uses of the union come further on during the development of subsequent septennials, for true

marriages are eternal and bind two into one more and more here and hereafter.

To quote some passages from the doctrines:

Conjugial love derives its origin from the Divine marriage of good and truth, consequently from the Lord Himself; that this is the origin of conjugial love does not appear to outward sense and apprehension, but still it may be manifest from influx, and from correspondence, and moreover from the Word; from influx, inasmuch as heaven, by virtue of the union of good and truth, which flows from the Lord, is compared to a marriage, and is called a marriage; from correspondence, inasmuch as when good united with truth flows down into an inferior sphere, it forms a union of minds, and when into a still lower sphere, it forms a marriage; therefore a union of minds by virtue of good united with truth from the Lord, is essential conjugial love. (A. C. 2728.)

There must be a conjugial principle in order that there may be a church, namely, the conjugial principle between truth and good; there must also be an internal principle in the external, and without those two there is nothing of a church; the subjects here treated of in the internal sense are these principles, and their quality in the Jewish Church, namely, that respectively to that nation there was nothing internal in the external, but respectively to the statutes themselves, and the laws abstracted from the nation, there was. (A. C. 4899.)

But as this third individual septennial has its periods, so also has the epoch in the Grand Man that this septennial represents, namely, the primitive, full, declining, and ultimate periods.

About the time of the beginning of the decline in the individual epoch, the selfhood of the youth is most marked. It is the danger-point or period when the natural impulses are striving for the mastery; if they gain it, so as to silence the interior prompting toward the good and true, the wreck of the youth or man is imminent, and can be prevented only by calling into use in after life the spiritual-rational mind. This mind is called into use in the beginning of the fourth septennial, or that of young man and womanhood.

So with the church of this third epoch after it passes its

primitive state and is full, it is about its pivotal point or danger-line. This line is reached when celestial and spiritual knowledges have been abundantly acquired, and these knowledges are looked upon and held as riches, and are loved more than the goods of spiritual charity that they should contain. These knowledges are the riches of Egypt, and belong to the natural man; and these collectively are poised against the spiritual things of faith and charity, and if they gain the mastery, then those knowledges become empty scientifics, and not containing vessels for the goods of faith and charity; in this case a divorce takes place between the spiritual and natural mind, and the church drifts off from its conjugial covenant with the Lord, where charity is the primary thing, to "faith alone," which insures its complete vastation and ultimate consummation. And its consummation ends that epoch or septennial of the Grand Man, and, as in the case of the individual youth or maiden, if the incoming septennial, with its own discrete degree of goods and truths, does not arrest and save them, all those that are principled in the empty faith of that church are lost to heaven. This was the case with the recent consummated Christian Church that constituted the third septennial of the life of the Grand Man.

I will here quote a passage or two from the writings that show the necessity of the initiation of the truths of the church into scientifics:

For however well truths have been initiated, and the church established with man, still scientifics and falsities continually rise up and attack the things of the church with him. These things are what are represented by Pharaoh and the Egyptians afflicting the sons of Israel, and wanting to murder their infant boys. . . . The man of the church who comes into the other life must be purified from such things as infest truths and goods, otherwise he cannot be elevated into heaven. . . . In order therefore that a man of the church, who has recently come from the world, may be purified, he is kept in a state in which he may be attacked by the scientifics which disagree with truths, and also by falsities, and this until these scientifics become naught and are removed. Rarely does this take place with the man while he lives in the body, but

it does in the other life with those who are to be elevated into heaven, but with much variety. These are the things that are described in the internal sense by the sons of Israel being oppressed by the Egyptians, and afterwards being delivered, and at last, after various states in the wilderness, being introduced into the land of Canaan. (A. C. 6639.)

The church is indeed established with a man, when he does what is good from affection, but still it is not fully established until he has fought against evils and falsities, thus until after he has undergone temptations; then he becomes truly the church, and is then introduced into heaven, which is represented by the sons of Israel being introduced into the land of Canaan. (A. C. 6658.)

We have now traced the individual life from young infancy up through the first, second, and third septennials, noting to some extent its epochs and their periodic changes, and also the corresponding septennials in the Grand Man and its periodic changes up to the end of the third epoch, which brings us to the beginning of the fourth septennial in each; and we are now to some extent prepared to enter upon a disquisition of the periodic changes peculiar to the individual septennial of this manhood state. While we have to some extent familiarized ourselves with the settled periodic developments of the individual in this young manhood epoch of life, so as to trace the progressiveness of the man and woman through this septennial to the time of entering the state of mature man and womanhood as developed in the fifth septennial, yet we shall not be so fortunate as to trace the life of the Grand Man further than we now have it, for the present time is the beginning of the fourth epoch which we will call the manhood septennial, or the New-Church era of the Grand Man, and all that we can know of the future of this church is that which we can get by deduction based upon our knowledge of the corresponding septennial of the life of the individual man; this we may to some extent do in order to help solve, if possible, that interesting question that is now being asked by so many in the church at this time, namely, "What is the cause of the slow growth of the New Church?" A similar question to this was asked by the disciples, soon after the cruci-

fixion, and just before the final ascension. The question was, "Lord, wilt Thou at this time restore again the kingdom to Israel?" And He said unto them, "It is not for you to know the times and the seasons which the Father hath put into His own power." (Acts. i. 6–7.)

And the New Church of today might wisely conclude that it is not for us to know or concern ourselves with the questions, "How long before the New Church will become numerous?" "How soon will the woman come out of the wilderness?" "How long before the Church will exert her full power in the land?" or "What is the cause of the slow growth of the New Church?"

If the analogy between the septennial epochs of the individual and that of the church as a whole, is any clue to this interesting problem, and the Grand Man has only just emerged into the septennial of grand manhood, or the fourth septennial, and there are yet six more to reach and pass through before the church as a Grand Man reaches a state signified by seventy or seven multiplied into ten, the allotted period of the life of the regenerate, we can readily see that we in this day of the early manhood of the church are "a little previous" in our questions and anxieties; but we might feel a little encouraged when we reflect that the Lord, Who is our perfect example, completed His glorification during the time of the fifth septennial of His natural life, so that the New Church may come with power in its mature manhood state, or during the epoch of the fifth septennial of its life.

But then, unless the fourth septennial covers a much less period of time in accomplishing a full state than the first Christian did, we cannot hope to see, nor our children's children hope to see, that much-looked-for state of the Lord's New Church or life of the Grand Man.

But let us dwell at some length upon this manhood septennial of the individual life, for this epoch, with its periods, contains the most important facts in the life of the individual up to and through the present septennial. In the middle of the third septennial he was, as it were, poised between counter influences, in liberty to press on into new relations and uses

of life, or yield to the pressures of the selfhood, and fall far below his possibilities and created destiny. But we will now take him as he enters upon his Manhood state, after he has conquered his impulses and risen above the promptings of his evil selfhood, and note the expansion and solidification of his manly virtues, after having passed out from under paternal control and oversight to a life based upon his own individual responsibility. He now realizes that he is a man, that his future is in his own hands. If he makes life a success upon either the natural or the spiritual plane, he will experience the benefits of that success here and reap its fruits, if they are spiritual, in the life that is to come; so he enters this septennial fighting, as it were, all that would obstruct the way that leads to the goal of his life. His parents and tutors see his nobility, and their hearts glow with light and joy as they behold him advancing in esteem and usefulness in the vocation of life that he is fitted to fill, and they now begin to realize that their efforts for his well-being have been fruitful of good results. But the reason of these bright prospects in the primitive days of this manhood septennial was, that he entered into two covenants during the days of his youthful life — a spiritual covenant with the Lord, and a natural marriage covenant with the maiden consort of his youthful epoch, and these covenants he is fighting and laboring to live up to and maintain. It is in these that his present and future happiness is centered; these have been the goal of his life; the espoused maiden of his youth is now his loving and beloved wife, for time and to eternity. The fruition, too, of that union is with him — a son, a daughter — that binds and strengthens the affinity and adds to the delights and joys of not only all the beatitudes of his young manhood septennial, but to all his subsequent states to the end of his natural life, and on to eternity.

He not only "increased and multiplied," during the primitive days of this manhood septennial, but he continues his multiplying and replenishing the earth of the natural mind and subduing it through the subsequent periods of this fourth epoch, and also into and through all the periods of the fifth

and the sixth septennials, until he had control over the "fish of the sea" (the scientifics of the mind), and "the fowls of the air" (the thoughts of the rational mind), and "every living thing that moveth upon the face of the earth" (all the emotions of the spiritual mind), and thus the labor and combats of the sixth septennial are ended and he enters the more peaceful life of the seventh septennial, where we will leave the individual man, and return once more to the Grand Man of this manhood septennial.

From what has been made known to us of this septennial, by the beginnings of the New Church upon earth and in the heavens, we know that those beginnings are made up primarily from those who entered into and kept the spiritual covenant with the Lord, during the first Christian septennial; for it was from those that the Lord formed the new heavens, and it is by influx through the new heavens that the New Church is built up and increases upon earth; and as the new heaven increases, the influx of Divine Truth through that heaven will be augmented and felt upon earth; and in the degree that the people of earth turn the mind and heart, and consequently, the life, toward the source of that influx, namely, the opened Word, in the same degree, doubtless, will the New Church upon earth increase and its influence be spread and felt. But should it not all the time be borne in mind that this is the age of combat, and that for the church to develop into manhood, it must combat the evil and the false that it finds in this wilderness state of the world? The writings tell us that the evils and falsities of the old and consummated church must first be removed before the good and true of the new can be received, and this work is done but slowly; as the individual regeneration is a slow, tedious work, so is this regeneration of the Grand Man.

Urbana, O. J. N. WHITE.

CORRECTION OF A REFERENCE.—The closing quotation of the report on Mr. Niles's Memorial, in the August number of the MAGAZINE, page 462, has an erroneous reference. It should be A. E. 609 instead of 906.

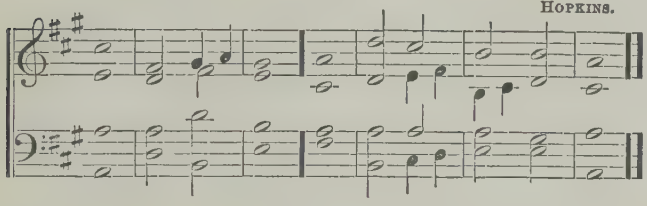
PSALMS NEWLY ARRANGED FOR SINGING.

[At the recent Convention, Rev. John Worcester read, by request of the Council of Ministers, a paper on possible improvements in the "Book of Worship." After speaking of responsive readings, he said: "One other point has been much in my mind; and that is the possible arrangement of entire Psalms

SELECTIONS AND CHANTS.

PSALM XXIII.

HOPKINS.



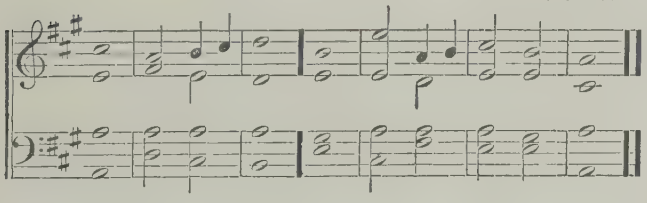
JEHOVAH | is my | shepherd;
I | shall | not | want.

2 He maketh me to lie | down in green | pastures;
He leadeth me be | side the | waters of | rest.

3 He re | storeth my | soul;
He leadeth me in the paths of justice | for His | name's | sake.

4 Yea, though I walk through the valley of the | shadow of | death,
I will | fear | no | evil;

OUSELEY.



5 For | Thou art | with me;
Thy rod and Thy | staff, they | comfort | me.

6 Thou preparest a | table be | fore me
In the | presence | of mine | enemies;

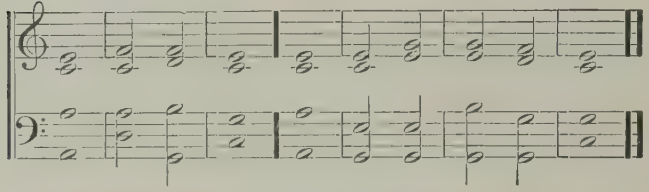
7 Thou anointest my | head with | oil;
My | cup | runneth | over.

8 Surely goodness and mercy shall follow me all the | days of my | life:
And I shall dwell in the house of JE | HOVAH for | length of | days.

with varied chants, as is done exeedingly well for the Twenty-Fourth Psalm in our Selection 159. The Chant-Anthems are an experiment in the same direction; but for some reason are not as much used as Selection 159; and possibly a closer adherence to this model, varying the chant with the change of sentiment in the words, would be more useful." He did not state that he had already done something of this work, but such is the fact, and we have obtained his permission to submit the following pages to our readers. — EDITOR.]

2 SELECTIONS AND CHANTS.

PSALM XXXIX.

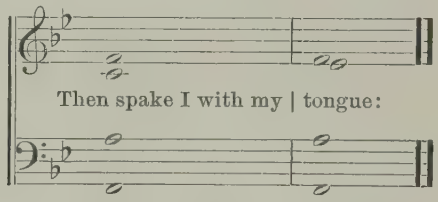


I SAID, I will take | heed to my | ways,
That I | sin not | with my | tongue:

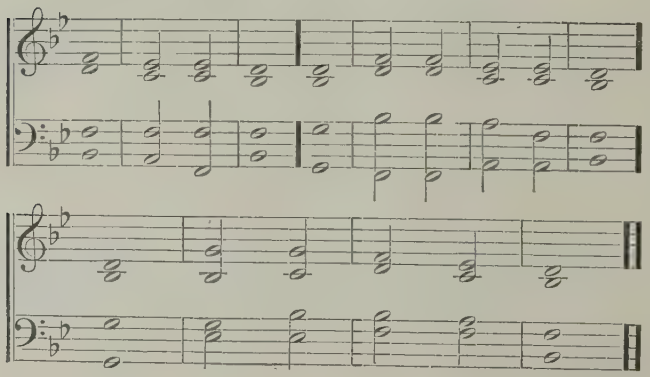
2 I will keep my | mouth with a | bridle,
While the | wicked | is be | fore me.

3 I was dumb with silence, I held my peace, | even from | good;
And my | sor | row was | stirred.

4 My heart was | hot with | in me;
While I was | musing the | fire | burned.



Then spake I with my | tongue:

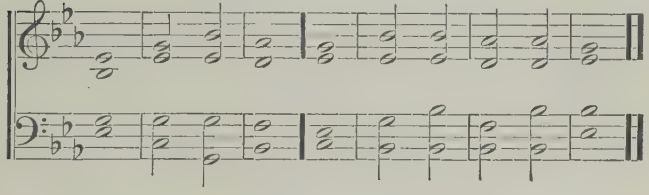


SELECTIONS AND CHANTS. 3

5 JEHOVAH, make me to | know mine | end,
And the measure of my | days, | what it | is;
Let me | know how | frail I | am.

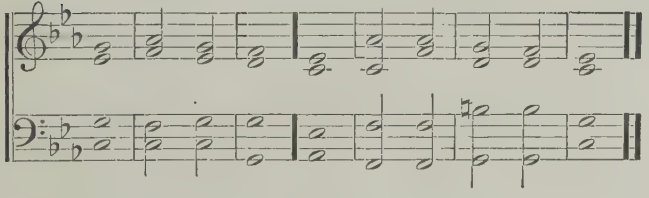
6 Behold, Thou hast made my | days as hand | breadths;
And mine | age is as | nothing be | fore Thee:
Surely every man at his best estate is alto | gether vani | ty.

7 Surely every man walketh | in a vain | show:
Surely they are dis | quiet | ed in | vain:
He heapeth up riches, and knoweth not | who shall | gather | them.



8 And now, Lord, | what wait I | for?
My | hope | is in | Thee.

9 Deliver me from | all my trans | gressions:
Make me | not the re | proach of the | foolish.

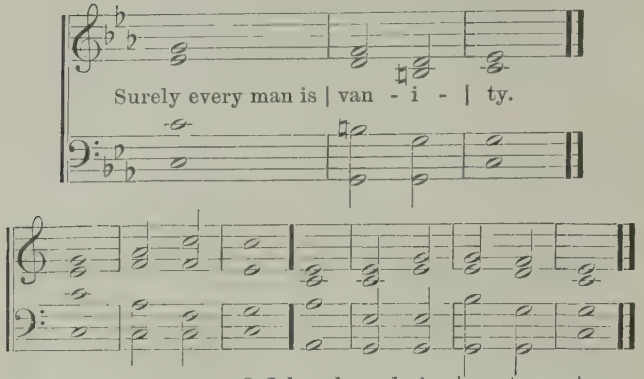


10 I was dumb, I opened | not my | mouth;
Be | cause | Thou | didst it.

11 Remove Thy stroke a | way from | me:
I am con | sumed by the | blow of Thy | hand.

12 When Thou with rebukes dost correct man for in | iqui | ty,
Thou makest his beauty to con | sume a | way like a | moth:

4 SELECTIONS AND CHANTS.

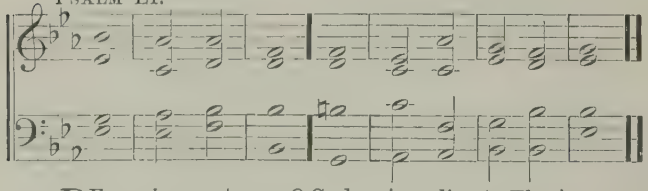


13 Hear my prayer, O Jehovah, and give | ear to my | cry;
Hold | not Thy | peace at my | tears:

14 For I am a | stranger | with Thee,
A sojourner, as | all my | fathers | were.

15 O spare me, that I may re | cover | strength,
Before I go | hence, and | be no | more.

PSALM LI.



BE gracious unto me, O God ac | cording to Thy | mercy:
According to the multitude of Thy compassions | blot out | my trans | gressions.

2 Wash me thoroughly from mine in | iqui | ty;
And | cleanse me | from my | sin.

3 For I acknowledge | my trans | gressions;
And my | sin is | ever be | fore me.

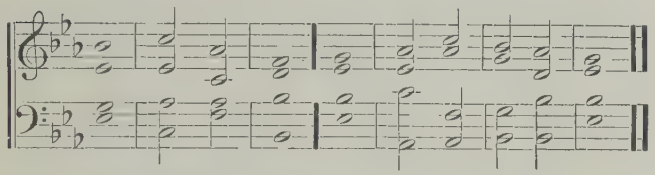
4 Against Thee, Thee only, | have I | sinned,
And done | evil | in Thy | sight:

5 That Thou mayest be justified | when Thou | speakest;
And be | clear | when Thou | judgest.

SELECTIONS AND CHANTS. 5

6 Behold, I was shapen in in | iqui | ty;
And in | sin did my | mother con | ceive me.

7 Behold, Thou desirest truth in the | inward | parts;
And in the hidden part Thou shalt | make me to | know | wisdom.



8 Purge me with hyssop, and | I shall be | clean:
Wash me, and I | shall be | whiter than | snow.

9 Make me to hear | joy and | gladness;
That the bones which Thou hast | broken | may re | joice.

1ST CHANT.

10 Hide Thy | face from my | sins;
And blot out | all mine in | iqui | ties.

2ND CHANT.

11 Create in me a clean | heart, O | God;
And renew a | right | spirit with | in me.

12 Cast me not a | way from Thy | presence;
And take not Thy | holy | Spirit | from me.

13 Restore unto me the joy of | Thy sal | vation;
And uphold me | with a | willing | spirit.

14 Then will I teach trans | gressors Thy | ways;
And sinners shall be con | verted | unto | Thee.

15 Deliver me from bloodguiltiness, O God, Thou God of | my sal | vation;
And my tongue shall sing a | loud | of Thy | justice.

16 O Lord, open | Thou my | lips;
And my mouth shall | show | forth Thy | praise.

1ST CHANT.

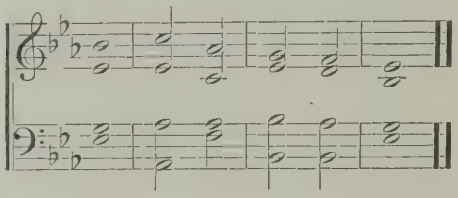
17 For Thou delightest not in sacrifice; | else would I | give:
Thou hast no | pleasure | in burnt | offering.

18 The sacrifices of God are a | broken | spirit:
A broken and a contrite heart, O God, | Thou wilt | not des | pise.

6 SELECTIONS AND CHANTS.

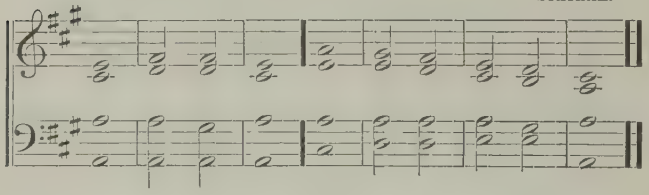
2ND CHANT.

19 Do good in Thy good pleasure | unto | Zion:
Build Thou the | walls of Je | rusa | lem.

20 Then shalt Thou delight in the sacri | fices of | justice;
In burnt offering and | whole burnt | offer | ing:

Then shall they offer | bullocks up | on Thine | altar.

PSALM CXXXII.

STATHAM.



JEHOVAH, remember for David | all his af | fliction;
How he sware unto Jehovah, and vowed unto the | Mighty | One of | Jacob:

2 Surely I will not come into the | tent of my | house,
Nor | go up | into my | bed;

3 I will not give | sleep to mine | eyes,
Or | slumber | to mine | eyelids;

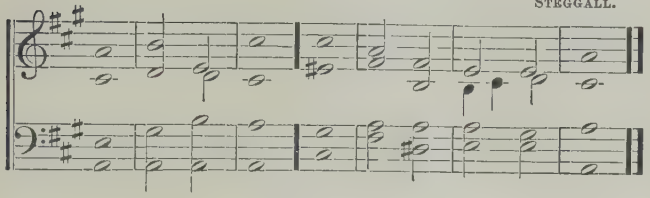
4 Until I find out a | place for Je | hovah,
A tabernacle for the | Mighty | One of | Jacob.

5 Lo, we heard of it in | Ephra | thah;
We found it | in the | field of the | wood.

6 We will go into His | taber | nacles;
We will | worship | at His | footstool.

SELECTIONS AND CHANTS. 7

STEGGALL.



7 Arise, O Jehovah, | into Thy | rest;
Thou, and the | ark | of Thy | strength.

8 Let Thy priests be | clothed with | justice;
And let Thy | saints | shout for | joy.

9 For Thy servant | David's | sake
Turn not away the | face of | Thine a | nointed.

1ST CHANT.

10 Jehovah hath sworn unto David in truth;
He will not | turn | from it:
Of the fruit of thy body will I | set up | on thy | throne.

11 If thy children will keep my covenant
And my testimony that | I shall | teach them,
Their children also shall sit upon thy | throne for | ever | more.

2ND CHANT.

12 For Jehovah hath | chosen | Zion;
He hath desired it | for His | habi | tation.

13 This is my | rest for | ever:
Here will I dwell; for | I have de | sired | it.

14 I will abundantly | bless her pro | vision:
I will satisfy her | poor | with | bread.

15 Her priests also will I | clothe with sal | vation:
And her saints shall | shout a | loud for | joy.

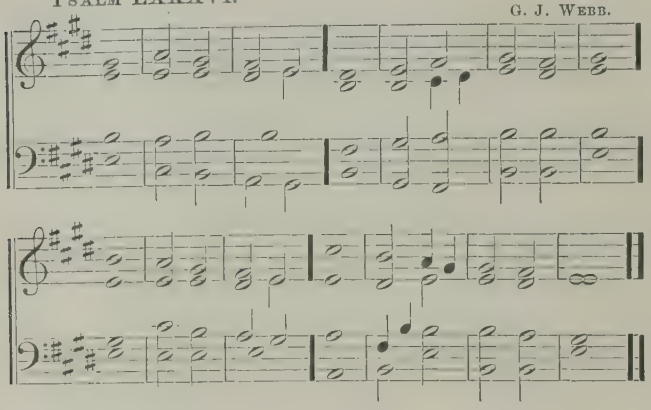
16 There will I make the horn of | David to | bud:
I have ordained a | lamp for | mine a | nointed.

17 His enemies will I | clothe with | shame:
But upon him | self his | crown shall | flourish.

8 SELECTIONS AND CHANTS.

PSALM LXXXVI.

G. J. WEBB.



BOW down Thine ear, O Je | hovah | answer me;
For | I am | poor and | needy.

2 Preserve my soul, for | I am | holy;
O Thou my God, save Thy | servant that | trusteth in | Thee.

3 Be gracious unto | me, O | Lord;
For unto Thee do I | cry | all the | day.

4 Rejoice the | soul of Thy | servant;
For unto Thee, O Lord, do | I lift | up my | soul.

5 For Thou, Lord, art good, and | ready to for | give;
And plenteous in mercy to | all that | call up | on Thee.

6 Give ear, O Jehovah, | to my | prayer;
And attend to the | voice of my | suppli | cations.

7 In the day of my trouble I will | call up | on Thee;
For | Thou wilt | answer | me.

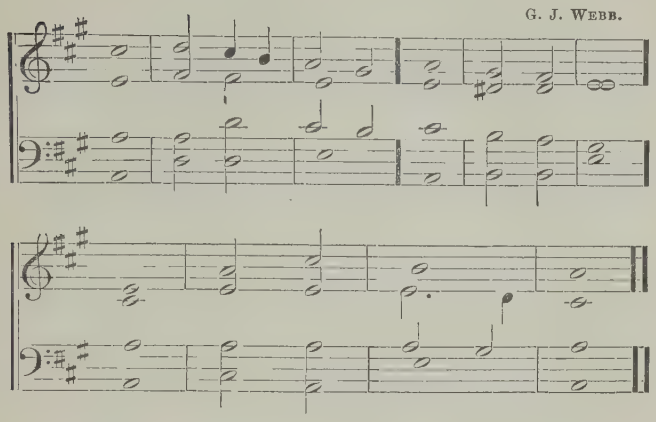
8 Among the gods there is none like unto | Thee, O | Lord;
Neither like | unto | Thy | works.

9 All nations whom Thou hast made shall come and worship before | Thee, O | Lord;
And shall | glori | fy Thy | name;

10 For Thou art great, and doest | wondrous | things;
Thou | art | God a | lone.

SELECTIONS AND CHANTS. 9

G. J. Webb.



11 Teach me Thy way, | O Je | hovah;
I will | walk in Thy | truth:
Unite my | heart to | fear Thy | name.

12 I will praise Thee, O | Lord my | God,
With | all my | heart
And I will glorify Thy | name for | ever | more.

13 For great is Thy | mercy | toward me;
And Thou | hast de | livered
My | soul from the | lowest | hell.

14 O God, the proud are | risen a | gainst me,
And an assembly of violent men have sought | after my | soul,
And have | not set | Thee be | fore them.

15 But | Thou, O | Lord,
Art a God full of com | passion and | gracious,
Long-suffering, and plenteous in | mercy | and in | truth.

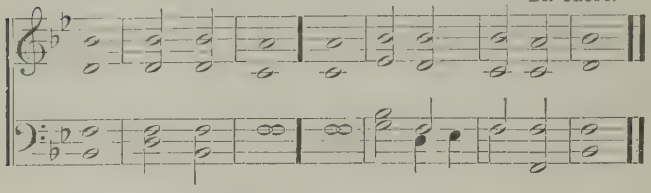
16 O turn unto me, and be | gracious | to me,
Give Thy strength | unto Thy | servant,
And | save the | son of Thy | handmaid.

17 Show me a | token for | good,
That they who hate me may | see and be a | shamed;
Because Thou, O Jehovah, hast | holpen me and | comforted | me.

10 SELECTIONS AND CHANTS.

PSALM CXLV.

Dr. CROFT.



I will extol Thee, my | God, O | King;
And I will bless Thy | name for | ever and | ever.

2 Every | day will I | bless Thee;
And I will praise Thy | name for | ever and | ever.

3 Great is Jehovah, and | greatly to be | praised;
And His | greatness | is un | searchable.

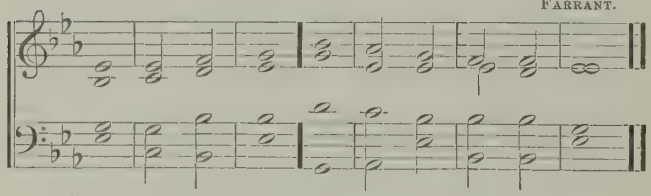
4 Generation to generation shall | praise Thy | works,
And shall de | clare Thy | mighty | acts.

5 I will meditate of the glorious honor of Thy | majes | ty,
And | of Thy | wondrous | works.

6 And they shall speak of the might of Thy | terrible | acts;
And I will | tell | of Thy | greatness.

7 The memory of Thy great goodness shall | they pro | claim;
And shall sing a | loud | of Thy | justice.

FARRANT.



A soprano voice may sing the tenor an octave higher.

8 Jehovah is gracious, and | full of com | passion;
Slow to | anger and | great in | mercy.

9 Jehovah is | good to | all;
And His compassions are | over | all His | works.

SELECTIONS AND CHANTS. 11

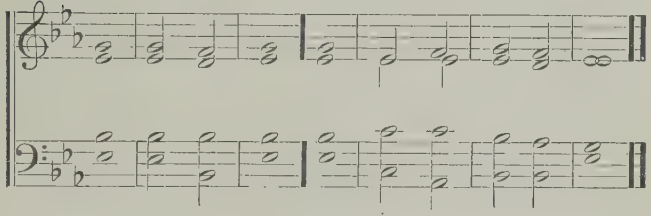
10 All Thy works shall praise Thee | O Je | hovah,
And Thy | saints shall | bless | Thee.

11 They shall speak of the | glory of Thy | kingdom,
And | talk of | Thy | might.

12 To make known to the sons of men His | mighty | acts,
And the glorious | majesty | of His | kingdom.

13 Thy kingdom is an ever | lasting | kingdom,
And Thy dominion throughout | all | gener | ations.

VIth Tone.



A soprano voice may sing the tenor an octave higher.

14 Jehovah upholdeth | all that | fall,
And raiseth up | all that are | bowed | down.

15 The eyes of all | wait on | Thee;
And Thou givest them their | food | in its | season.

16 Thou dost | open Thy | hand,
And satisfy the desire of | every | living | thing.

17 Jehovah is just in | all His | ways,
And | merciful in | all His | works.

18 Jehovah is nigh unto all that | call up | on Him,
To all that | call up | on Him in | truth.

19 He will fulfil the desire of | them that | fear Him;
He also will | hear their | cry, and will | save them.

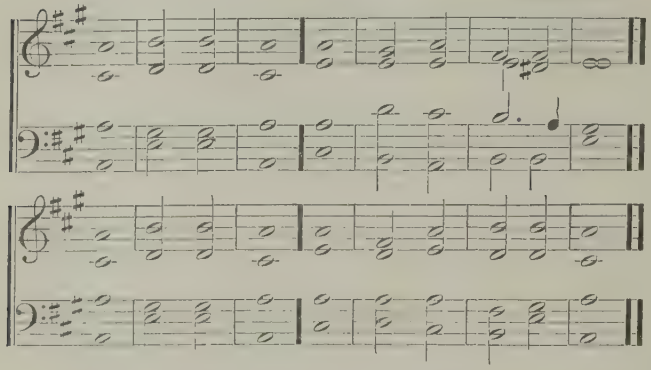
20 Jehovah preserveth | all that | love Him;
But all the | wicked will | He de | stroy.

21 My mouth shall speak the | praise of Je | hovah;
And let all flesh bless His holy | name for | ever and | ever.

12 SELECTIONS AND CHANTS.

ISAIAH LV.

VIIITH TONE.



HO, every one that thirsteth, come | ye to the | waters;
And he that hath no money, | come ye | buy, and | eat.

2 Yea, come, buy | wine and | milk,
Without money, | and with | out | price.

3 Wherefore do ye spend money for that which | is not | bread?
And your labor for that which | satis | fieth | not?

4 Hearken diligently unto Me, and eat ye | that which is | good;
And let your soul de | light it | self in | fatness.

5 Incline your ear, and | come unto | Me;
Hear, and your | soul | shall | live.

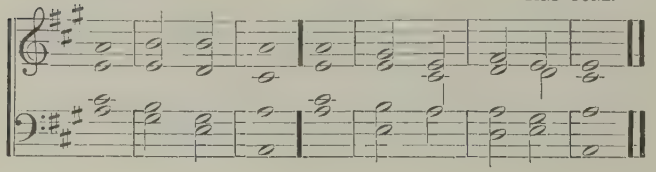
6 And I will make an everlasting | covenant | with you;
Even the | sure | mercies of | David.

7 Behold, I have given him for a | witness to the | peoples,
A leader and com | mander | to the | peoples.

8 Behold, thou shalt call a nation that thou | knowest | not,
And nations that know not thee shall | run | unto | thee;

9 Because of Je | hovah thy | God,
And for the Holy One of Israel; for | He hath | glorified | thee.

IIND TONE.



SELECTIONS AND CHANTS. 13

10 Seek ye Jehovah | while He may be | found;
Call ye up | on Him | while He is | near.

11 Let the wicked for | sake his | way,
And the un | righteous | man his | thoughts;

12 And let him re | turn to Je | hovah,
And He will have com | pas | sion up | on him;

13 And | unto our | God;
For | He will a | bundantly | pardon.

14 For My thoughts are | not your | thoughts,
Neither are your ways | My ways | saith Je | hovah.

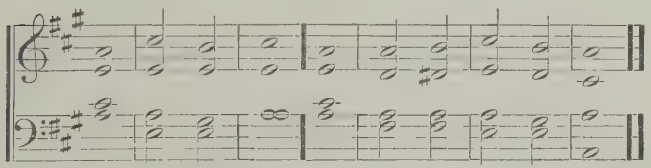
15 For as the heavens are | higher than the | earth,
So are My ways higher than your ways, and My | thoughts than | your | thoughts.

16 For as the rain cometh down, and the | snow from | heaven,
And returneth not thither, but | water | eth the | earth,

17 And maketh it bring | forth and | bud,
And giveth seed to the sower, and | bread | to the | eater,

18 So shall My word be that goeth forth | out of My | mouth;
It shall not re | turn | to Me | void;

19 But it shall accomplish | that which I | please,
And it shall prosper in the | thing where | to I | sent it.



20 For ye shall go | out with | joy,
And | be led | forth with | peace.

21 The mountains and the hills shall break forth before you | into | singing,
And all the trees of the | field shall | clap their | hands.

22 Instead of the thorn shall come | up the | fir-tree;
And instead of the brier | shall come | up the | myrtle.

23 And it shall be to Jehovah | for a | name,
For an everlasting sign that | shall not | be cut | off.

BALZAC'S "PHILOSOPHICAL STUDIES."*

We do not propose to consider the wonderful genius of Balzac, which produced a hundred novels in which he aimed at delineating every form of French life and character, filling out what he called the "Comedy of Human Life." In forty years since his decease his fame has not lessened, and the publication in tasteful form of a series of his works, by Messrs. Roberts Brothers, shows that the demand of the reading public continues. The essays which Mr. Parsons has prefixed to these stories show an effort to present Balzac as a philosopher, in fact, as a great teacher of a new philosophy with which the name of Swedenborg is everywhere associated, although the essayist seems to be a Buddhist, while the novelist had not gone so far in the esoteric path. Mr. Parsons undoubtedly believes that Balzac, had he remained till now, would be what Mr. Parsons is, and this is not at all unlikely; but the feeling is irresistible that, like other re-incarnationists, Mr. Parsons attempts to show that everybody of any name is an open adherent or a secret disciple of metempsychosis.

Besides this question, as to the degree in which Balzac was what his editor claims, there arises another of a similar sort, namely, Did Balzac intend to write a "philosophical trilogy" consisting of these three books? We find no evidence of it. That "Seraphita" continues the thought of "Louis Lambert" and may be compared with it, as Balzac compared it when he said that "Seraphita" was much beyond "Louis Lambert," is evident; but that "The Magic Skin" connects itself with the other two is not at all plain.

We must look at the stories themselves, and afterwards briefly notice the introductory essays. These stories are short, the first extending indeed to 323 pages, but the second and third covering only 150 and 199 respectively. They proceed

* "The Magic Skin." "Louis Lambert." "Seraphita." By Honoré de Balzac. Translated by Katherine Prescott Wormley. With Introduction by George Frederic Parsons. Boston: Roberts Brothers. 1889. $1.50 each.

with great intensity and rapidity, which bear the reader along to the end with increasing interest. The first is all evil; the second less evil and more good; the third wholly good. Balzac certainly passed over a path not unlike that of Tolstoi, who first wrote to please the public, and then rose to be really a teacher, only trying to set forth his convictions.

In "The Magic Skin," Balzac describes a young man without purpose or conscience, swept along by the downward Parisian current till his suicide was the next step. Just then he procured a talisman, a piece of leather, which would bring to its possessor the gratification of his every wish, but which would contract as it served him till he must die when it vanished. With this Raphael, the young man, went into fresh dissipations, the story of which is unwholesome, and was especially influenced by an abandoned countess who wholly ruled him, and a pure woman who has much less power. As he obtained his wishes, which were always selfish and degrading, he gradually ruined his health and died.

It is an exciting story, but there is no balance of motive in it. No one helps another. The scene is a maelstrom, and the young man, except for what is said of his attempted treatise on the will, seems utterly unattractive. Only once in this story is Swedenborg mentioned, when Raphael speaks of good advice as "a homily worthy of Swedenborg." To judge from this story alone, the writer was an unscrupulous seeker for fame, who has given an excellent allegory upon the ways of ruin without presenting the least idea of how one is to be saved from such ruin.

In "Louis Lambert" the case is very different. For its own interest and for its dealing with Swedenborg our people should give it attention. Louis was a poor boy who loved to read. He got hold when very young of the works of Swedenborg. He accepted the ideas that man is inwardly a spirit, and that we are surrounded with spiritual influences. All his judgments came to be formed from an interior point of view. He was sent away to a priests' school, but did not enjoy it. He too engaged upon a treatise on the will, but the superior took it from him. When he left the school his

seership so increased that he was regarded as insane, but he uttered from time to time apothegms which express Balzac's philosophy ; and well worth study it is, as expressed in some forty theorems, of which we give a few :

All is the product of ethereal substance.

There exist three worlds, the natural, the spiritual, and the Divine.

All things below exist by motion and number.

The universe is variety in unity.

Three is the formula of the created worlds.

These and similar ideas, some of them less reasonable, will seem trite to our people ; but, decked out in the dress of the story, they seem to be of great weight.

In this story Swedenborg is frequently mentioned. The boy was found one day reading "Heaven and Hell." "In those days MM. Saint Martin, De Gence, and a few other French writers, partly German, were the only men in the whole French empire who knew the name of Swedenborg." Some pages are given to the teachings of "the Swedish prophet, whose notes I have read from curiosity." "The miraculous visions of Swedenborg" are spoken of as important. Louis wrote to his uncle:

I have returned to Swedenborg after vast studies of all religions. Beyond a doubt, Swedenborg gathers to him all religions, or rather the one religion of humanity. Swedenborg gathered from Magianism, Brahmanism, Buddhism, and Christian Mysticism that which those four great religions have in common, and gave to this united doctrine a synthesis which may well be called mathematical. His theocracy is sublime ; and his religion is the only one a superior mind can accept. He rescues the majesty of God from the swaddling-clothes in which other human faiths have muffled it.

One would conclude from these remarks that Balzac had read our doctrines, but wholly for personal profit, that he knew nothing of Scripture, and made Swedenborg to be a teacher drawing secretly from the others whom Balzac had read.

In "Seraphita" we find ourselves led a degree beyond any-

thing attained in "Louis Lambert." As Louis became something of a seer, we now have one, as the principal character, who was born of "Swedenborgian parents," and who is ethereal to the last degree, dwelling in a Norwegian village, never known as to sex, instructing and uplifting all, then dying by a death which is a beautiful transition. In the setting of the fiord, with its overhanging mountain, Balzac has placed this being who to the youth Wilfrid seems a maiden, and to his Minna seems a youth, so that the names Seraphitus and Seraphita are interchanged.

The talk of this marvellous being is supplemented by the account given by the old pastor, Minna's father, of Swedenborg, and his life and works, which account takes a large space in the brief story. Almost his biography is given. Here it is noticeable that Balzac is often at error in his facts; and it does not appear that he had a more distinct view than when he wrote "Louis Lambert." We must note some palpable misstatements:

According to his disciples Swedenborg was seen, after his death, in Paris.

In 1740 Swedenborg fell into a state of absolute silence.

He gave away enormous sums, and publicly, in several cities, restored the fortunes of great commercial houses when they were on the brink of failure.

After the year 1745, his disciples never saw him do a single thing from any human motive.

He published twenty-seven different treatises, all written, he said, from the dictation of angels.

In reading him men either miss his meaning or become seers like him.

In the short space of thirty years this man wrote and published, on the truths of the spiritual world, twenty-five quarto volumes, composed in Latin, of which the shortest has five hundred pages, all of them printed in small type.

His church numbers today more than seven hundred thousand believers.

The "Celestial Arcana" occupies not less than sixteen volumes containing thirty thousand propositions.

An angel bore him on his wings.

Now these statements are all erroneous, yet it is refreshing now and then to find some lying in favor of Swedenborg when there has been so much against him. Balzac evidently made a rapid reading of some sketch and hastily incorporated it into his story. That he meant to give him his true place is evident, although, as we have said, he contemplated our doctrines only on their philosophical side, and gained nothing from them as to the Lord and the Word.

In addition to these stories, and in order to make the volumes uniform in size, certain shorter stories are added which call for no special mention, though well worth reading.

Turning to the introductory essays, which ought to be read after the stories, we find that Mr. Parsons has been at great pains to exhibit Balzac as a philosopher, and to throw light upon his use of Swedenborg. The essays have a length of forty-two, one hundred and fifty-five, and eighty pages. In the first he endeavors to explain the underlying meaning of the story of "The Magic Skin," but does not make it sufficiently clear to satisfy us that Balzac's aim was the edification of his readers. In the second he says that Balzac "had absorbed Swedenborg," and gives a fair account of the doctrine of "angelic potentiality" in man. But in the third essay he seems to us to be wholly misled. Thus he says, with his zeal for Buddhism:

> To the theory of spiritual evolution taught by Swedenborg the doctrine of metempsychosis is necessary.

We understand this to mean that every one who believes in a life after death is to be claimed as a disciple of re-incarnation. How far above this the doctrines of the New Church are is to be seen from the fact that they are drawn from the Scriptures. But Mr. Parsons goes on:

> Swedenborg, with all his crudities and anthropomorphic fancies, was far more logical in his theory of metempsychosis, which is in fact, in many particulars, accordant with the Hindu doctrine.
>
> He held fast to the theory of re-incarnation and made it assume an important place in his general system.

If belief in man's spiritual life and in the continued exist-

ence of the spirit after death is accordant with the Hindu doctrine, so much the better for that doctrine, but we have never seen any benefit to a faith from making such claims as are here made, as if to swell the little company of English and American Buddhists by mere assertions that everybody is such.

But Mr. Parsons misrepresents in other ways. He says:

> It must be admitted by all candid students of the seer that his supposed revelations are often clogged and overlaid with the most palpable anthropomorphism.

So we are to abandon, if candid, all love of the Lord, and we must not look unto Him and live. Indeed Mr. Parsons can revise our doctrines to advantage, for he remarks:

> The visions of Swedenborg are full of unconscious interpolations and perversions. Swedenborg was an agent peculiarly susceptible to distorting influences.

We doubt the value of these essays which, with much that is intelligent, contain in the main attempted explanations which only confuse what would be plain in itself in the light of Scripture, but which become occult and mysterious as exhibited by the essayist.

Bridgewater, Mass. THEODORE F. WRIGHT.

IF we are at peace with ourselves, we shall be able to possess our souls in patience in times of outward tribulation.

Inward peace, therefore, is that state of inward repose which arises from having overcome the world.

Innocence and peace, then, are the two essential things which constitute the very inmost life of all other things, and of all heavenly states.

OPEN LETTERS.

OUR ENGLISH BRETHREN.

London, N., July 8, 1889.

Editor of the New-Jerusalem Magazine: —

I attended and took part in the exercises of the Sixty-Eighth Annual Meeting of the London Missionary and Tract Society at Islington College Chapel, and enjoyed it much, as you certainly would. Mr. R. Gunton gave an account of his American trip, which it was pleasant to hear. Rev. T. Child was in the chair. There was a tea at 6 p. m., at which Rev. and Mrs. O'Mant presided. He is, you know, pastor of this church. The church, or chapel, is a very fine building, but the audience room is not very large, seating not more than two hundred. It was quite full. Rev. Messrs. Barlow, Tilson, and Potter were present, and spoke to motions or resolutions. I like their mode of conducting meetings; every thing is arranged beforehand. The secretary, Mr. F. A. Gardiner, read a full and very interesting report of the work of the year. The receipts had been over $4,000, and so had the expenditures; but there was a balance in the treasury of about $350. The largest item had been for missionary salaries and expenses; and the next largest for Dr. Bayley's "Divine Word Opened," and his Brighton Lectures. The Committee of the "Evidence Society" reported a prosperous year, showing much vitality and activity.

The Missionary and Tract Society is one of several organizations performing this kind of use. And the large amount of work it does shows that our English brethren are doing much more than we are to call attention to the doctrines of the New Church. The large attendance of people, evidently deeply interested in the work of this society, is also an indication that the New-Church people here have a living sense of their duty as almoners of the Bread of Life. And a like impression was made on me by the meeting, last week, in the New-Church Rooms in Bloomsbury Street, of the London Swedenborg Society. The house was full, and eight New-Church ministers were present, and took part in that meeting; and the audience was made up of substantial people. It is not encourag-

ing that efforts so considerable and so judicious should be followed by so little growth of the church in numbers.

The London societies, and their ministers and church officers, are actively engaged in the duties proper to them; and they seem to me very able and efficient. I have been living among them nearly a month now; and am very much attracted toward them, and think very highly of their ways of working for the church. But the State church, and the conservatism which it, and royalty, and a powerful landed and legalized aristocracy induce, are serious obstacles to the growth of any new form of religious faith and life. I have been surprised at the great influence of these fixed institutions upon the opinions of the less educated lower classes. The bed rock of English conservatism is to be found in this lower stratum of society. The intelligent middle classes are much less affected by these considerations, and their views of church and of civil government seem much like those of intelligent New-England people.

I am looking forward with pleasant anticipations to the approaching meeting of Conference. Camden-Road Society has its meeting to elect delegates to Conference this evening; and I am preaching for that society (in the absence of Dr. Tafel on a visit to Germany), and am to address this meeting. This society has a very warm regard for the New Church in America, and indeed so have all the New-Church people I have met with. And when Mr. Presland and Mr. Child, as chairmen of the meetings mentioned above, spoke of me as a messenger from Convention to Conference, there was on each occasion a cordial outburst of applause.

After Conference I shall remain a few weeks in Radcliffe, Manchester, and Birmingham, and then return here for a short time before visiting the Paris Exposition.

Affectionately your brother,

JABEZ FOX.

A MORE CORRECT METHODIST VIEW.

RICHMOND, IND., July 16, 1889.

Editor of the New-Jerusalem Magazine: —

IN reference to Dr. Buckley's misrepresentation in the July *Century*, I note the following in McClintock and Strong's "Cyclopedia of Biblical and Ecclesiastical Literature" (1886), which was edited by two professors in the leading theological school in the denom-

ination to which Dr. Buckley belongs. After first giving Swedenborg's own explanation of his mission, they say:

> Except in the chief object and in the character of his writings, his habits of life underwent no change. His outward demeanor remained the same with an increase of spiritual piety and prayerfulness, the same dignity and quiet urbanity of manner marked his intercourse with others, the same solid sense and enlightened intelligence characterized his conversation. His intercourse with the best society of the realm and the most eminent men of his time was uninterrupted. He retained his seat in the Swedish Parliament, and became more prominent in State affairs than he had ever been before.

Truly yours,

HENRY H. GRANT.

"THE POWER OF SPIRIT OVER MATTER."

JUNE 28, 1889.

Editor of the New-Jerusalem Magazine: —

"ONLY when God acts without man's coöperation does spirit exercise absolute or unlimited power over matter," says Mr. Denovan with a gentle rebuke which silences contradiction, and makes one long to agree. But a humble student of human and Divine mysteries begs to know where in the history of the race, as relates to its development, does God act without the coöperation of man? As, in the spiritual world (so we are told) the Lord works mediately through the angels, so in the natural world does it not appear that He would make men His representatives, His instrumentalities, in a word, His objective? Very imperfectly as yet, it is true, because of the inharmony still existing between the human and the Divine will; but when his at-one-ment is fully accomplished, may not the finite creature so far coöperate with the Infinite as to freely rule in his own plane of life, with understanding, and therefore power to control the natural elements which now control him? While we believe in the total regeneration and progress of man can we, or dare we, set any limits to his possible coöperation with the Divine Omnipotence in Whose image and likeness he is made, and with Whose breath he is inspired? These are not assertions but the simple questionings of an unilluminated soul. A. L. M.

AN ILL-JUDGED ATTACK.

Editor of the New-Jerusalem Magazine: —

YOU will be interested to know that on the morning when we began our services in Gardiner (July 7), the Rev. E. A. Beaman,

rector of the Episcopal Church, and preaching in the church which was built as a memorial to Bishop Burgess, read Bishop Burgess's sermon of thirty-one years ago attacking Swedenborg! Such an attack, made through the departed bishop's sermon, was received with manifest ill-favor by the majority of the congregation, many of whom frequently attend our services. It was Communion day, and some felt so aggrieved that they would not remain. As you may imagine, Mr. Beaman's action has caused much excitement. Strangely enough, on the same day the Methodist minister devoted some attention to us, and classed us with the Mormons, Mohammedans, etc., inasmuch as we, like them, pretended to find Scripture grounds for our beliefs!

Meanwhile we have gone on quietly with our services, which were never so well attended, and we evidently have the respect and good-will of the greater part of the church-going community. It did not seem wise or proper to reply to a dead bishop's sermon, so we have refrained ourselves, and tried to follow the example of Him Who did not strive, nor cry, nor raise His voice in the streets.

Fraternally yours,

JULIAN K. SMYTH.

[Would it not be useful, when all the excitement shall have passed away, to make a calm, public reply to the dead for the sake of the living? — EDITOR.]

THE red horse of controversy is often followed by the black horse of spiritual starvation. In the heat of polemical pride and passion for the conquest is developed that love of barren dogmatics which forgets the milk of the word and the bread of life which are the needed food of souls.— BISHOP BOYD CARPENTER *on Rev. vi.*

IT is a very common thing for those who have received an opinion respecting any truth of faith, to judge of others that they cannot be saved but by believing as they do, which, nevertheless, the Lord has forbidden.—*Swedenborg.*

SWEDENBORG STUDIES.

THE "MUTILATION" OF A. E. 1173.

A WRITER in one of the earliest volumes of the *Intellectual Repository*, in the number for November, 1832, speaks of a plan which he has "to restore the mutilated passage in n. 1173" of the "Apocalypse Explained." He then prints the passage with changes proposed, saying that he differs from the suggestion made by the translator of the English edition. Let us note the passage and its proposed rendering. It reads thus in the Latin, and the photo-lithographic copy of the manuscript is perfectly plain:

Homo nihilum scit de eo quod influit in interiora mentis ejus, nec de eo quod influit in affectionem voluntatis ejus; sed de eo scitu-rus est, quod in exteriora mentis ejus, et quod in cogitationem intellectus ejus influeret, et hoc foret producere aliquid absque radice, et formare aliquid absque anima.

These words the English translator first left untranslated or meaningless, but in a later edition rendered as follows:

Man knows nothing at all of what flows in into the interiors of his mind, nor of what flows in into the affection of his will; but on this subject he is likely to think that influx takes place into the exteriors of his mind and into the thought of his intellect; and this would be to produce something without a root, and to form something without a soul.

We do not wonder that the writer referred to objected to this. It makes nonsense. There is no antithesis. A man does not know what flows into his interior mind, and so he thinks that the influx is into his exterior mind. No, he does not think anything about that which he does not know. Moreover this word "think" is thrust on the text, for it means that the translator derives *scit* from *scio*, and *sciturus* from *scisco*, the meaning of which he also perverts. A pro-

test was certainly in order, and the writer of 1832 made it, and then proposed several changes in the Latin, putting in *si* after *sciturus est quod*, substituting *seu* for *et* before the next *quod*, and leaving out the following *et*. He then translated:

Man knows nothing at all of what flows in into the interiors of his mind, nor of what flows in into the affection of his will; but this he should know, that if there were an influx into the exteriors of his mind, or into the thought of his understanding, it would be like producing something without a root, or forming something without a soul.

To this, however, we have two objections; first, that it is still not a clear statement, implying a denial of a palpable truth, and secondly that these changes of the text are wholly inadmissible. He has done what no scholar would do now, unless he found that the manuscript was illegible or otherwise imperfect. But nothing of this sort is true, and therefore the Latin must stand just as it is, unless we suppose an omission in copying for the press. Such an omission of a word or even of a phrase is not incredible, but to suppose *et* to have been written for *seu*, *si* omitted, and another *et* put in when it was not required is impossible.

We leave the text just as it is, and propose to translate it literally, leaving our readers to say whether or not we are successful:

A man knows nothing of that which flows into the interiors of his mind nor of that which flows into the affection of his will; but concerning this he must know that it flowed into the exteriors of his mind and into the thought of his understanding, and this would be to produce something without a root and to form something without a soul.

This we understand in this way. The law is that man is taught by the Lord through the Word, and other means, that is, mediately and not immediately. The Lord flows into man's interiors, but this is hidden from him. He teaches him by exterior means, and these he must know, and he must know from these that there must be some interior influx also,

or else we should have an outward thing without its inward, a form without substance.

In thus understanding *sciturus* to be a form of the verb *scio*, just used in the preceding clause, we are on the safe side; and we are certainly justified in understanding the future indicative to be here used as an imperative, for we are following Swedenborg's common usage. His *scicudum est* for "it must be known" or "it is to be known" is very frequent, and *sciturus est* is only the active, personal form of the same phrase.

The form *sciturus*, plainly derived from *scio*, may be found in 1138, where we read:

As to the first law, which is that a man must not know (*sciturus scit*) otherwise from feeling and perception than that life is in him, but still must acknowledge that the goods and truths, which are of love and faith are from the Lord, etc.

The first statement of this law in n. 1136 was:

That a man does not feel and perceive and hence know otherwise than that life is in him, etc.

USE OF THE TERM "THE DEVIL."

In a statement of faith circulated by a society in England, we find the following as the third article:

That evil actions ought not to be done, because they are of the devil and from the devil (meaning by the devil, not an omnipresent person, but the universal principles of self-love and the love of the world).

This use of an expression, which requires the explanation that the statement does not mean what it seems to mean, appears to us unfortunate. The Church of England, when it speaks of "the world, the flesh, and the devil," means by the last term a personality, a prince of evil dividing empire with the Lord.

To us of the New Church the devil is just what the parenthetical explanation states. The teaching is very plain:

By the devil is never meant any devil as the prince of others, but the whole band of evil spirits, and evil itself. (A. C. 251.)

The devil who is the enemy and sows tares is hell. (A. C. 9295.)

By the devil is meant hell in the complex. (D. P. 204.)

The love of ruling from the love of self is the devil. (A. R. 802.)

When the devil is mentioned, hell is meant. (T. C. R. 476.)

Opposite to the Lord is the devil, by which is meant hell. (Ib. 713.)

This is wholly plain, but it is well known that, in his statement of faith, Swedenborg uses this term, the devil, in a sense which, to those not acquainted with his general teaching, does seem to need explanation. Thus he says:

Evils are not to be done because they are of the devil and from the devil. Goods are to be done because they are of God and from God. (T. C. R. 3.)

This language was long in use in our liturgy in the following form:

That we must abstain from doing evil, because it is of and from the devil, and must do good, because it is of God and from God.

It is still in use in this form:

We are to shun evil because it is of the devil and from the devil; and do good because it is of God and from God.

It seems to us that it is important to avoid ambiguity and the need of parenthetical explanation, which is just as necessary when reading the doctrines in administering baptism as when printing them to distribute. We might say, "because it is of and from devils"; or we might say, "because it is of and from hell;" or we might say, "because it is sin against God." The last we best like, but we admit that a distinct perception of the source of evil is important; and we wish for that statement which will convey the idea expressed in the words:

So far as any one shuns evils as devilish and as opposed to the entrance of the Lord, so far he is more and more closely conjoined with the Lord; and he most closely who hates them as so many dusky and fiery devils, for evil and the devil are one.

BOOK NOTICES.

THE NEW JERUSALEM ACCORDING TO THE TEACHINGS OF EMMANUEL SWEDENBORG; ITS PROGRESS IN THE WORLD, ITS PRINCIPLES OF DIVINE TRUTH AND THEIR APPLICATIONS TO SOCIETY. By CHARLES HUMANN, Advocate. Paris: 12 Rue Thouin. 1889. pp. 330.

THIS work, which was seen at once to be of great importance, came to us wholly unannounced, and was examined with avidity. Knowing the leadership of Monsieur and Madame Humann among the friends in France and their devotion to the cause, we felt that this work must represent much labor and thought. Nor were we mistaken. The preface stated M. Humann's purpose:

> This work is intended for all who have neither the time nor opportunity to read the numerous works of Swedenborg. We have condensed their substance in order to present a view of the doctrines of the New Church in one small volume. We hope that the reading will give to every one a desire to have recourse to the author's original writings; we have therefore indicated with care the passages of the original editions and of their French translations, except when we have felt in duty bound to quote in order that every one might be certain of accuracy.
>
> We have continued this study by a brief history of the progress of the New Jerusalem in the world, this forming the second part of our book.
>
> The third part has for its object an examination of some social applications of the principles of the new Divine truth to the modern world, and of the probable consequences of their adoption.
>
> A fourth part concludes the work, giving an idea of the changes which these doctrines will induce in the manner of investigating the facts of science, literature, and art.
>
> At the end will be found a list of the principal scientific and theological works of Swedenborg, in their chronological order.

From this interesting statement we pass to an introduction in which the author refers to the promises of Scripture, and to the efforts made in 1789 in France, to realize fraternity and justice. He points out that the centennial of the Revolution is a fit time to promulgate the rational principles of a new age. Proceeding then to his task, he devotes about one hundred pages to the nature of Swedenborg's work, the preceding churches, the corruption of Christianity, and the organization and mission of the New Church.

In the second part, which is brief, he mentions with thoroughness the beginnings already made. The third part, dealing with the application of the doctrines to modern needs, shows great care and treats finely of the means of political and social regeneration. The fourth part shows much familiarity with science, art, and literature, and with modern progress of every sort.

We cannot give a better idea of M. Humann's style than by quoting the close of his third part:

> The union of law and of faith is equally the aim of the regeneration of the human soul and at the same time of institutions as well religious as political or social. Then let the public familiarize itself a little with the doctrines of the New Jerusalem which are accessible to all. Their beauty and wisdom will suffice to attract all who seek the truth for its own sake. Theology will then be restored to honor and transformed into a moral practice capable of satisfying all the claims of modern civilization.

We are heartily glad that this book has been written and we wish that a similar work might be done in every nation. If as compact an application of the doctrines to modern wants has been made elsewhere, we have overlooked it; and we feel that perhaps the tension of public thought in France has promoted in the author a careful study such as, in times of unbroken prosperity, might not be made. May the work find a wide reading.

THE SCIENCE OF CORRESPONDENCY. By CHARLES AUGUSTUS TULK. Edited by Charles Pooley. London: James Speirs. 1889. pp. 190.

MR. TULK, whose father was one of the earliest receivers of the doctrines in England, was born in 1786, and died in 1849, having led a useful life as a writer for the New Church, a member of Parliament for thirteen years, and a magistrate. He had a family of twelve children of whom seven survived him. He was one of the founders of the Swedenborg Society in 1810. His first work, a little volume called "Family Instruction," was published in 1832, and this was followed by other modest books till his death. The volume now reprinted contains a preface by the editor, who might have given a brief account of the author; a very careful and learned introduction by Mr. Tulk treating of the Christian Fathers' perception of a spiritual sense in Scripture; an essay of an hundred pages on "correspondency," as Mr. Tulk translates *correspondentia*; brief expositions of several of the first psalms; and an explanation of the Lord's Prayer. The style is a little old, but the amiable though

positive spirit of the writer wins the reader's regard. As there has been an impression that Mr. Tulk undervalues the letter of Scripture — in fact he was criticised on that ground as early as 1827 — we have endeavored to see his view as here expressed. We must confess that he seems to overlook the fact that in the letter the spiritual meaning is sometimes unclothed, and that a perception of the spiritual meaning is to be had through the letter illumined rather than wholly apart from it, and that the doctrines are to be drawn from the letter and confirmed by it. A few expressions may be noted:

The spiritual doctrines of Christianity are not discoverable in its literal and obvious text [of the Word].

The literal sense, with its distinctions of Father and Son, consists of the appearances of truth adapted to the natural man.

Let us be careful not to think that the Divine Truth, in its representative form, existed separate from human minds.

The natural sense of the historical account is in itself nothing more than the appearance of truth.

The real truth of these [the Lord's birth, death, etc.] as distinguished from the apparent truth can only be found in the spiritual sense.

These extracts may indicate that Mr. Tulk did not carefully enter into the profound subjects of the Gospel, but found an easier way of relegating the entire letter to a level which it has indeed in places, where only apparent truths appear in accommodation to the Jews, but in which process he was not following the lead of the teaching that "genuine truth appears in the letter of the Word to those who are in enlightenment from the Lord."

THE PROGRESS OF RELIGIOUS FREEDOM. By PHILIP SCHAFF, D.D. New York: Charles Scribner's Sons. 1889. pp. 126. $1.50.

IN a thin octavo, Dr. Schaff, Professor of Church History in Union Theological Seminary, New York, has treated this worthy subject in an excellent essay, which was first read last winter to the American Society of Church History. He rightly holds that a decline of liberty in religion marks a decline of the church, and he shows that toleration is the middle stage between persecution and liberty. There is as yet only toleration for dissenters in Europe, but "it is irresistibly tending to American liberty." During the period of its persecutions Christianity grew. After three hundred years, when Constantine had espoused Christianity, "Christian intolerance took the place of heathen intolerance and even surpassed

it in vigor." He then exhibits medieval intolerance, especially in France, and shows that the Franco-German war was a requital for the expulsion of the Protestants. Nor does he spare the Protestants their merited reproof for intolerance, even in America. He shows that now the progress towards religious liberty is marked, and that there is no reason to fear that backward steps will be taken :

> The church needs and should ask nothing from the State but the protection of law. She can only lose by force and violence ; she can only gain and succeed by the spiritual weapons of truth and love.

The toleration edict of Constantine in 313, that of Henry IV., given at Nantes in 1598, Louis Fourteenth's infamous edict of revocation in 1685, that of Frederic William in 1685, and that of William and Mary in 1689 are given in an appendix, together with the provisions of the United States Constitution.

THE LIFE OF JOSHUA DAVIDSON. By E. LYNN LINTON. Philadelphia : Gebbie & Co., 900 Chestnut Street. 1889. pp. 279.

THE secondary title of this book is "The Modern Imitation of Christ ; a Theoretical Novel," and the title-page also bears the "Argument : A pure and moral enthusiast undertakes to live, in the present day, the life of Christ on earth, and the reader will see how he succeeds." The name "Joshua Davidson" we suppose to be designed, as it represents "Jesus son of David." Otherwise there is every appearance of literal truth in this pathetic story of a workingman who tried to keep the Golden Rule. The tale is told in the simple language of a companion.

A poor Cornish lad begins by asking hard questions of his rich and proud rector :

> Why don't you and all the clergy live like the apostles, and give what you have to the poor ? Do you live in a fine house, and have grand dinners, and let Peggy Bray nearly starve in that old hut of hers ?

The rector rebuked his impertinence. He grew up an intensely religious lad to whom other boys looked for advice, but he ceased to go to church. Ostracised from his native town, he went up to London to work as a carpenter. He began to help every one, not only the weak but the wicked. An outcast girl, who had no other refuge was taken to his lodgings ; a young burglar was cared for in the same manner, even after he had stolen Joshua's tools and pawned them to buy drink. Philanthropists looked on his truly

noble efforts as so enthusiastic and so compromising of his own character that they gave him no assistance. He came to look upon revolution as the only remedy, and here he clearly left the path of the Master's feet. As a result he was in the Paris commune of 1871, and then returned to England as a labor agitator, and was killed by a mob. If he had kept his first course, something would have been accomplished that might have remained. Leaving it, however conscientiously, he seemed to perish unprofitably, like a Jewish zealot, and not in "imitation of Christ."

THE SCIENTIFIC SPIRIT OF THE AGE. By FRANCES POWER COBBE. Boston: George H. Ellis. 1888. pp. 243.

HERE are six essays by Miss Cobbe, of which the first is the most piquant, while all are interesting. The scientific spirit is arraigned on account of the deficiencies of its education, its rejection of poetry, its subordination of morality to utility, its hardening of the temper, its promotion of irreverence, its tendency to abolish decency, and its damaging effect upon religion. The other essays treat of the education of the emotions, progressive Judaism, thinking, knowing, and town and country. All are readable, and none shows any decline of this remarkable woman's power, though she is now nearly threescore and ten.

Lessons on Manners by Edith E. Wiggin is an excellent little treatise for home and school use, treating of manners at school, on the street, at home, towards the aged, at table, in society, at church, in places of amusement, in stores, in travelling, and in borrowing. (Lee & Shepard, Boston. Thirty cents.)

Two neat cards for use in Sunday schools and elsewhere have been published by Rev. A. Roeder, of Vineland, N. J., the one headed "The New Church" and giving the leading doctrines, the other headed "Doctrines of the New Church" and giving statements as to life. They sell at eight cents a dozen.

THE *Message* is an eight-page paper published at 114 Dearborn Avenue, Chicago, for twenty-five cents a year and devoted to the interests of religion in general and of deaconesses in particular, especially the home which they maintain in Chicago. This is a Methodist institution.

THE PROVERBS OF SOLOMON in Volapük have been issued by Samuel Huebsch, of 435 East 86th Street, New York, at fifty cents. We are slow to love this new tongue.

THE NEW CHURCH.

DR. BUCKLEY ON SWEDENBORG.

Our people have regretted to see in the July number of the *Century Magazine*, in an article on "Presentiments," etc., by Rev. Dr. J. M. Buckley, editor of the *Christian Advocate*, the following reference to Swedenborg:

> About 1743, he had a violent fever, in which for a little time he was mad, and rushed from the house stark naked, proclaiming himself the Messiah. After that time a change took place in him, and he lived twenty-nine years in the firm conviction that he held continual intercourse with angels and also with deceased human beings. . . . It is necessary only to read his literal statements to perceive the subjective character of the visions.

We have quoted only a portion of Dr. Buckley's remarks, because the rest was mere deduction from these statements. Now let us note:

1. If Swedenborg had had a fever at any time, it would no more account for the perfectly logical system of theology to be found in his writings, than any sore throat of Dr. Buckley would account for his mistakes here. If Swedenborg merely told visions, the reasoning of his critic might be relevant; but every reader knows the proportion between the carefully reasoned chapter and the illustrative relation adjoined.

2. Swedenborg was not in London in 1743. He left Stockholm, July 21, reached Hamburg, Aug. 12, left Bremen, Aug. 20, was in Amsterdam in September, and arrived at the Hague in December. The next year, at the Hague, he published the "Animal Kingdom," Vols. I. and II. This does not look like being mad in London.

3. The beginning of his cognizance of the spiritual world was in April, 1745. At that time he was in London, and there he published between May, 1744, and April, 1745, the "Animal Kingdom," Vol. III. and the "Worship and Love of God." In his minute diary there is not a hint of a sickness in London.

4. But there is a foundation in scandal of Dr. Buckley's statement. In 1781, one Mathesius, who had been assistant at the Swedish Church in London, from 1773 to 1784, made this state-

ment, that Swedenborg had a fit of madness in 1743, and that, on his death-bed, he recanted his doctrines. John Wesley took up the statement and published it in the *Arminian Magazine*. But Mathesius is a wholly incompetent witness. He was speaking of a time when he was seven years old and was in Sweden. Moreover, in 1777, his congregation asked for his removal on account of his personal attacks, etc. In 1783 he gave up his office, being disabled by insanity. He returned to London, recovered his health, was married, received another parish, and died in 1808. He has given two accounts of the 1743 affair, one in 1781 the other in 1796. These accounts, printed side by side in Tafel's "Documents," with much carefully collected evidence, refute themselves.

5. Mathesius may have been a poor historian, but the information on which he relied in his attack upon Swedenborg may have been correct. We must therefore go back to his informant, Brockmer. Mr. Brockmer was declared by John Wesley to have been master of the house in which Swedenborg was lodging when attacked with madness. In 1783, Mr. Brockmer, who was still residing in London, was called upon by Messrs. Beatson, R. Hindmarsh, and two others, who asked him to state what he knew. He declared that he "never opened his mouth on the subject to Mr. Wesley." When shown Mr. Wesley's account in the *Arminian Magazine*, he said that "it was entirely false, that some other must have given the report to Mr. Wesley who was very credulous," and that Swedenborg was never ill at his house; that Brockmer had heard such a rumor, but saw nothing of the sort himself. Swedenborg himself had spoken of allegations made against him by Brockmer who was disturbed by his leaving the house for other, more congenial, lodgings.

Thus we see that scarcely anything could be said about any one which would so quickly disappear on investigation. It was all Brockmer's statement. He denied it before several witnesses. Nearly forty years after the alleged event it was brought out through Mathesius by Mr. Wesley, who would have found out that he was wholly in error if he had not had some desire to depreciate Swedenborg. Now in 1889 the old lie is given currency by a rapid writer, when the full refutation of it is known to every student among our people. We acquit Dr. Buckley of slanderous intent, but we cannot acquit him of superficial investigation of a subject of great importance.

UNITY OF THE SPIRIT.

THE habit of looking at doctrine in itself and of refusing to view it in the light of use produces marked and unpleasant results. It leads to the absolute condemnation of all religious bodies which have creeds containing anything of falsity. It stands aloof and regards them with a feeling produced by an examination of their creeds, and is unaffected by any brotherly respect for right efforts in life. It sets its condemnation upon all services in which for any reason there is the least deviation from absolutely perfect representation in every particular. It condemns the least accommodation to personal conviction held by any one of our own people. It seems to deal with an immense and increasing hell. The energy of lay workers it regards with suspicion, and it will not mingle with them on the basis of equality. It inclines to rule imperiously, reproving rather than commending. Its chief anxiety is for minute correctness of doctrine, and evils of life are in danger of being overlooked by it. It separates itself from the general work to which an organization is devoted and seems to insist that others shall separate, inducing lukewarmness by constant fault-finding, and leading up to the idea that some other organization, perhaps a secret one, is of more importance, because more accurate in representative rites.

So far as this form of *faith alone* exists in our organization, we are weakened by its opposition to our all important uses of Sunday schools, missions, publication, and the training of ministers. It takes no interest in these uses as carried on. It has no partnership in such work. Defects in arrangements it points out as if pleased to find them. As rules of order have a doctrinal quality, it takes an interest in them, but with the working body, or the worshipping body, it has little or no part. It seems to view the wounded man of humanity and to pass by on the other side.

If there be no spiritual connection between the great part of our people and those who hold thus aloof and condemn them and all others, the questions may arise, Does the effort to conciliate such in order to hold them in our ranks approve itself as leading to good? Do those who are always anxious not to hurt the feelings of their condemning brethren accomplish anything by their compliance? Do not some weaken their influence for good by their futile sympathy?

Our own feeling is this: the quarrelling spirit, the condemnatory spirit, the spirit of dispute, are foreign to the New Jerusalem. No injustice, no matter upon what provocation, is justifiable. No rudeness nor neglect is to be thought of. If a few brethren have such radical difference of view, they should be left at liberty to enter into all councils. If they condemn our labors, and we cannot before God suspend those labors for the fellowman, yet we are not to turn and trouble the objectors in aught they do which does not harm others essentially. Any publication which seems to uphold evil may and ought to be put aside from our reading-rooms, but no one would do wisely to make an outcry over it.

We believe, therefore, although there may be some who have no spiritual kinship in use, and only in doctrine, yet that such should be respected so far as they do not endanger the performance of those uses to which we have consecrated ourselves. If there should some time be a separation, through the establishment of an order of the ministry not reported to our Convention, and as a result of having no active sympathy in our enterprises, yet this separation must be without the least injustice on the part of the majority and without impatience on the part of those who may now feel somewhat hindered in their spiritual work.

If we are worthy of it the day will some time come when the Convention will meet solely as a band of workers, to worship the Lord, to hear from the labors of its members, and to undertake new ones, and to act from the good in itself to the good in all others, by casting its net on the right side of the ship.

FAILSWORTH.

The society in Failsworth, England, gives a good account of itself. In 1829, Mr. Thomas Wilson began to preach in his own house, Sunday evenings, and this continued ten years. In 1831 a library was formed. In 1839 a schoolroom was hired for the meetings. In 1841 an upper room in a house was fitted up for the society. In 1847 a chapel with a schoolroom beneath was erected. In 1859 the chapel was enlarged. In 1872 a large schoolroom was built. In 1889 a new church was erected. The society now has seventy-five members; about 150 average attendance at worship; 407 scholars and 48 teachers in the Sunday School, and 526 children in its day school. This is a good example of the result which may follow from a very small beginning when the people work together earnestly.

THE RELIGIOUS WORLD.

THE CREED QUESTION IN SCOTLAND.

THE *Andover Review* is performing a large use by giving facts as to the progress of creed revision. In the July number the leading article treats of this subject as it stands in Scotland, in both the Church of Scotland and the Free Church. It was in 1866 that the chairman of one assembly said, in his address:

> No confession of faith can ever be regarded by the church as a final and permanent document. She must always vindicate her right to revise, to purge, to add to it. We lie open always to the teaching of the Divine Spirit; nay, we believe in the progressive advancement of the church into a more perfect knowledge of the truth.

In the other assembly, the same year, the chairman declared that the Westminster Confession could never be altered. A protest, largely signed, was presented against this dictum, the leading signer, Dr. Tulloch, declaring that "the old relation of our church to the confession cannot continue."

Twenty-five years have passed of which Dr. Marcus Dods said:

> He believed the best-read man in the hall could not pick out any term of twenty-five years in this world's history which had so little outward change and such enormous inward changes as these last twenty-five years.

Dr. Dods is right, and this is shown by the fact that he, one of the most outspoken for creed revision, was elected moderator the other day by a large majority, and eminent men expressed their desire for a change. Principal Brown, of Aberdeen, had signed the confession, "but it was fifty-six years ago; and the document, like Mr. Gladstone's bill, was now dead." Dr. Bruce, of Glasgow, wanted "a new, shorter, working confession going straight for what pertained to the essence of the Gospel." The motion to appoint a committee as to revision was adopted 413 to 130. Several suggestive items of news we find in our exchanges:

> Principal Cunningham says concerning the statement of the Westminster Confession of Faith that the Pope is Antichrist, that no man now believes that this should enter into the substance of doctrine.

> Hereafter ministers of the Church of Scotland are simply to own the Confes-

sion's "doctrine," instead of its "whole doctrine," to be the true doctrine, and elders are to "approve" of the Confession.

The eighty-four presbyteries of the Church of Scotland all expressed themselves on the overture of last year respecting the subscription of office-bearers. Of these sixty-four pronounced in favor of relaxation of the subscription and sixteen against it. This was the basis on which the Assembly voted to come to the relief of office-bearers in the matter.

Dr. Gloag, in his closing address as moderator, told the Assembly of the Scottish Kirk, that in view of the great progress of the present century, what was most needed is a great theologian to give a full view of Gospel truth, to grasp it in its entirety, embracing all the three phases of Christianity, and promulgating a theology more rational than that of Catholicism, more human than that of Calvinism, and more Divine than that of Arminianism; one who, like Luther, would embody in his person the spirit of the age, and, like him, bring forth some regenerating truth from the obscurity in which it has lain buried for ages, wield that truth by the overpowering force of eloquence, combined with the mighty rushing wind of the Spirit, and carry all before him.

FUNERAL SERVICES.

A WRITER in the *Christian Register* thus refers to two funerals which were plainly those of Rev. Henry W. Foote, of King's Chapel, and Hon. Peleg W. Chandler, of our church. King's Chapel, though a Unitarian place of worship, uses a modified Episcopalian liturgy:

Lately, in Boston occurred two funerals. One was of a Christian minister, beloved for his earnestness, zeal, holy life. The officiating minister marches solemnly through the aisles of his late church repeating the words of a service that was written for another faith and an iron-bound creed. "Worms of the dust!" "God's wrath!" What had they to do with the "going home" of a faithful son of God! It was an anachronism. It was pitiable. How many men present could not out of full hearts have addressed God in prayers that would have done justice to the warmth, the glory, the richness of the occasion? How cold sounded the formal printed words of the ritual, meant with generalities to cover all cases. Mockery of religion! Damper to hope! No wonder Death is called the King of Terrors. For we put distorted glasses before the eyes of our faith, and the face of the beneficent appears as the face of a monster.

The other funeral was of a lawyer, whose name was with many a household word. It was conducted according to the service of a sect which many affect to look down upon. But, in this case, religion or superstition, or whatever it may be called, had done its utmost to apply its balm when most its balm was needed. And one who was at both funerals said it was "the most beautiful service" that she had ever seen.

Is not this question, "What think we of Death?" worth considering? Ought we not to use our influence toward a more rational view of death, a more serene and happy farewell service to the departed, a less lugubrious and desperate period of mourning over what, if there is any God of love at all, must from its universality be the crowning good of life, the new birth?

THE NEEDED CHANGE.

ONE of our leading religious weeklies lets slip nothing that implies progress in the right way:

A friend of the *Christian Union* sends us a report of an interesting and significant essay read last May at a joint meeting of Congregational Associations in Northampton, Mass. The object of this essay is to describe the Association of the future. The author is Dr. Thomas P. Field, late professor in Amherst College, and formerly pastor at New London, Conn. The author calls for a better knowledge of the languages of the Scriptures, both Greek and Hebrew, and critical exercises in the Association to develop such knowledge; he calls for a simpler creed than the Westminster Assembly's Catechism, a creed that expresses more nearly the doctrinal views of the Association, and recognizes for this purpose what is known as the Creed of the Congregational Commission; he calls, too, for simpler conditions for admission to the church, the Apostles's Creed being, in his judgment, a sufficient theological basis. He gives some account of liturgical tendencies in the Congregational Churches, praises the progress in that direction, and hopes for a more worshipful service, if not a more ritualistic one, than that of the old New-England Churches, and he thinks the preaching of the future will be more ethical and spiritual, less exclusively dogmatic and theological. All these sentiments have been expressed before; what gives this essay significance is the fact that it comes through a venerable Congregational clergyman who has had large knowledge and experience of past methods in the churches, and is read before a Congregational Association, apparently meeting with the cordial approbation of most, if not all, of its hearers.

THE REFORMED EPISCOPALIANS.

THIS body has attracted the attention of some of our people from the fact that it has about the same number of people that we have and apparently about the same pecuniary resources. The annual Convention was lately held in Boston. The *Christian Register* says of it:

The denomination has but one church in New England, which is located in Boston. This secession from the Protestant Episcopal body began in 1873. It numbers one hundred and six parishes in the United States and fifteen in England, and has ten thousand communicants. It has a theological seminary in Philadelphia, and nine churches. The gap between the Reformed Episcopalians and their regular brethren is liturgically not very great, but, as a matter of fact and feeling, it is very wide. Though the annual Convention of the Protestant Episcopalians was held in Boston at the same time, no greetings were exchanged between them. On the contrary, the Reformed Episcopalians passed the following resolution:

Whereas ritualism and rationalism are on the increase, and the times demand a special care for those going out from our churches,

Resolved, That this Council earnestly recommend to members of our church, removing to places in which no congregation of this church exists, that they unite

with some one of our evangelical sister churches, and not with any church in which either ritualism or rationalism prevails.

PREACHING.

THUS speaks *All Souls' Monthly:*

If the preaching function is to resume its ancient dignity, there must be liberty of prophesying, intellectually and spiritually. There can be no great preachers in the Church which has no room for new thought, or fresh inspiration. We cannot have true preachers save as we have real men. Our Bishops must not make it impossible to obey that voice of old — "Son of man, stand upon thy feet, and I will speak to thee." Make room for men — O Right Reverend Fathers!

Then, too, there must be provision for the development of such preachers. When a minister has to preach twice on Sunday, conduct a number of special services each week, superintend his Sunday school, engineer his parish societies, visit his congregation, be a faithful parish priest — and then, to make sure that he shall not grow lazy, is expected to work on Church Boards and Committees, engage in general civic philanthrophies, speak at all sorts of anniversaries, etc., etc., etc.,— how, in the name of common sense, can he become a true preacher? The average cow will yield only so much milk—but water can be added *ad libitum.*

Our parishes must help free the men whom they want to be preachers from the routine tasks, that they may read, study, and think quietly, and then preach mightily.

A WONDERFUL AGE.

THE *Homiletic Review* tells of some of the new things:

Within this half-century, according to that journal, the following inventions and discoveries have been made: Ocean steamships, street railways, telegraph lines, ocean cables, telephones, phonographs, photography, and a score of new methods of picture-making, aniline colors, kerosene oil, electric light, steam fire-engines, chemical fire-extinguishers, anæsthetics and painless surgery, gun cotton, nitro-glycerine, dynamite, giant powder; aluminum, magnesium, and other new metals; electro-plating, spectrum analysis and spectroscope, audiphone, pneumatic tubes, electric motor, electric bells, type-writers, cheap postal system, steam heating, steam and hydraulic elevators, vestibule cars, cantilever bridges. All positive knowledge of the physical constitution of planetary and stellar worlds has been attained within this time.

NO JOKE.

A STORY is told of a Roman Catholic priest in Victoria, whose sermons are usually of a practical kind:

On entering the pulpit one Sunday he took with him a walnut to illustrate the character of the various Christian Churches. He told the people the shell was tasteless and valueless — that was the Wesleyan Church. The skin was nauseous, disagreeable, and worthless — that was the Presbyterian Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut for the kernel and — found it rotten! Then his reverence coughed violently and pronounced the benediction.

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